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THE ROSTRUM.

Spiritualism and Morality.

Lecture delivered by MR. J. FRANK BAXTER, Grand Army Hall, Cincinnati, Sunday Evening, June 17, 1888, for the Congregation of the Society of Union Spiritualists.

Notwithstanding the oppressive heat the great interest still continues in the public ministrations of J. Frank Baxter, of Boston, at Memorial Hall. His audiences are large, intelligent and representative of the better element of Society. No doubt many of these auditors are attracted by the superior scholarship of Mr. Baxter, who was for many years a New England school teacher. He lectured morning and evening upon spiritual subjects, the lectures being prefaced by appropriate poems, and with vocal and instrumental music before and after each lecture, executed in an able manner by himself.

It is, at best, a faint idea that the reader can form of Mr. Baxter's work from the reading of the synoptical reports, and even the printed text, *verbatim*, which Mr. Baxter, for good reasons, objects to generally, would not do him justice; for to fully get the spirit of his work and worth, one should hear him, see him and feel him, for he is not only enthusiastic but magnetic. No one naps under his preaching even in these warm days. His poems so *apropos*, are sermons in themselves, and his singing always in keeping, is invigorating and preparatory.

His subject Sunday morning was—

SPIRITUALISM AND MORALITY,

As had been announced. He took a text from James I, 27—"Pure religion and undefiled . . . . . is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' "If he can," parenthetically and facetiously remarked Mr. Baxter after reading his text.

"My subject," said he, "is Spiritualism and Morality, rather than Spiritualists and Morals, which, although co-related, yet are, or may be, distinct."

Mr. Baxter began by showing what "creatures of circumstance" we are. Wherever we are, mortals plodding the rugged roads of earth, or immortals about our work in spirit-life, we never lose sight of our environment, and never fail to feel its influence. We may often shun the accidents incident to fire, water, air and electricity; escape the blows of ill-will and insanity; avoid the burdens of overwork and crushing cares, abstain from the drink and food poisonous, and the many things naturally causing physical pain. We can "wink at sins," turn away stop the ears and apparently shut out all immoralities, wrongs and crimes; we can "renounce the world," and "to a nunnery" go into solitude; but after all, we feel, we sense, and we are moved by existences other than our own—existences exerting silent power for ill or well. No one can become independent of and oblivious to an imploring humanity, but always will be moved—as a member—by it, and more or less weighted by its responsibilities. Every one is a factorship, and, as such, has duties devolving. Every one who uses his reason aright for the benefit of all as well as self, comprehends more and better the nature of this factorship in the "divine plan," the order of things. Duty requires man not only to see and hear the phenomena of life, but to see into and comprehend them. Thus it is found—

"Through our life's mysterious changes,
 Through our sorrow-haunted years
Runs a law of compensation
 For our sorrow and our tears;
And the soul that reasons rightly,
 All its sad, complaining stills,
Till it gains a calm condition
 Where it wishes not; nor wills."

This mankind is fast learning, and the so-called *new* theory of evolution has, in consequence, now a firm acceptance.

Mr. Baxter then called attention to the fact that all indiuiduals were necessarily mediums. "At least," said he, "until the individual is found who is unmoved by his surroundings and their influences, so long is the *non*-mediumistic person undiscovered; and all are to a greater or lesser degree sensitives or mediums." Some not so marked as others, and because of their great individual positiveness noted as "odd sticks," "the strong-minded," "the come-outers," and "the independents," in life; other sensibly affected by their neighbors; so affected that the color mounts their faces to think they have attracted attention, and feel and act as through insignificant in comparison with others around; then others who are psychologically led to do, to go and to think as certain others do, go and think. Others, more sensitive still, who are lead to do many strange and wild things in life, wise or unwise, and who, when questioned, "Why did you so?" often answer tremblingly, "I don't know; I couldn't help it!" etc.; then others, who sense invisible attractions and repulsions among people, can't help seeking the company of some, and manifesting great antipathy to others; then those who are easily subjected to the directed mesmeric influence of others, and can be made to do even contrary to their own wills; and again, those who are often governed by spirit impression, and made to clairvoyantly see or clairaudiently hear; and lastly, those who are controlled and often entranced by invisible departed spirits. Thus, in accord with our inherited organizations, our circumstances of living and our environments, we are mediums, and some to that degree as to be known as spirit mediums.

Mr. Baxter then called notice to the fact that the more sensitive, the more mediumistic, to that degree, the individual, as relating to self, was more easily led to the good or the bad. Here the great questions arose, "Does mediumship produce immorality among mediums?" "Is this why so many mediums, and especially 'physical' mediums, are low in social grades?" "If so, is not mediumship undesirable?" We do not here go into elaboration as did Mr. Baxter. Suffice it to say, he considered mediumship (in the spirit sense particularly) a dangerous "ship" to enter, without a good-minded and positive-willed captain, and a man of nerve, stamina, power and sense at the helm; for it is a tremendous sea over which it must float, and most fearful storms and fogs sweep over its surface. *With right living, with moral character maintained, and with just and needful protection tendered by all, at any rate by Spiritualists, mediumship not only would be more attractive, but it would be more secure; it would lead mediums to safer ports, and Spiritualism, itself, would become a haven of rest, sought by humanity at large.*

Christendom takes little or no account of these differences in men, their tastes, proclivities, and organizations, but tyranically insists each shall do but the one thing or meet the punishment of the doomed from a vindicative God. Believe thus and go to heaven, or otherwise, and go to hell, preaches evangelism. Salvation by faith is its cry, but Spiritualism says, "Nay! nay! Salvation by character is the better teaching." He impressed here the text. Spiritualism teaches justice. Spiritualism teaches compensation instead of preaching and praying to keep men out of a hell, or to get them into a heaven in the world to come; it labors heart and soul to get hell out of men and heaven into them; and that too in this world, if possible. "What! no vicarious atonement?" "No,' says Spiritualism, "but instead, retributive justice."

Mr. Baxter considered that Spiritualism offered the two greatest incentives to morals possible. The one, that it offered no 'scapegoat from the consequences of sin, and the other, that to those who needed watching and reminding, it offered such in the invisible presence of our spirit friends. Make people, especially the young, to know, to realize, that a father, a mother, a sister, a brother, a lover, a friend, before whom we had never committed error in earth-life, or would ever wound in feeling by our disgraceful actions here, may be cognizant from spirit-realms of our conditions, course and consequences, and what greater incentive to morality for such can possibly be? None.

No person can afford to be dishonest, vicious, or unruly in person or member. The conscientious Spiritualist—one who realizes Spiritualism true — could not rob his fellow-man, destroy the virtue of innocence or victimize in any way a fellow creature. He knows too well of his deserts, his accountability, and of compensatory law.

"I am aware," said the speaker, "of Mr. Talmage's charge on Spiritualists of licentiousness, I know the charges of immorality are frequently made on Spiritualists, and we all know the same charges can be made tellingly on churchists. There are black sheep' everywhere. But it must be remembered Spiri[illegible] world as it is—addresses the world at first as a matter-of fact, and men and women accept as they are convinced, whether moral or immoral, religious or irreligious, wise or unwise. The believers have come from all conditions of life—of society—and consequently all sorts of characters and opinions, every phase of society and morals, and all degrees of culture are to be found. As well, aye, better, attack the church or orthodoxy, for the follies and immoralities it covers. Bankers, lawyers, politicians, municipal and town officers, and others high in society and first in the fashionable church, often maintaining position of superintendent, class-leader or teacher in the Sunday-school, and trustee, deacon or vestryman in the church and sometimes the minister himself, betray their wicked natures 'neath their comely exteriors. But I do not seek to justify the wickedness of certain Spiritualists, because the church 'pampers pride, and winks at sin,' but inasmuch as the church passes us by and in passing gathers up her garments lest they become polluted by touchiug our own, I woutd only say:

'Let her be first to aid and bless,
 And not the first to cast a stone;
The while her robes of righteousness
 Are over foul corruptions thrown.'

But misrepresentation and false showing have been the order of opponents with reference to Spiritualism generally. Many a Spiritualist is called vile and black, simply *because he is a Spiritualist*, especially if from conviction, he left the church and later pronounced certain dogmas in which he once believed, false in view of the knowledge come to him. But it is a fact, which statistics everywhere show, that there is less crime and immorality among Spiritualists, than among churchists."

Mr. Baxter here gave some argumentative statistics from our prisons, and ended by reading a most appropriate poem on "Black Sheep," wherein it represented one musing on the ways of a flock of sheep, all in harmony, although there were two or three black ones among them. As the one was meditating he wondered "if sheep knew black from white," when a sheep answered, he couldn't decide, "for the blackest sheep were like the whitest, inside." So the sheep took for their motto, "Judge not thy brother from outward appearances!" Then the dreamer soliloquized:

'In the pastures green of this world of ours,
There are many thistles among the flowers,
And the time ne'er 'll come till we sleep our last sleep,
When a flock will be found without its black sheep.

"So I'll not surprise, if in that last day
When the good and the bad shall go on their way,
If we're not astonished, 'most doubt our sight,
Seeing many of, our black sheep turn out white."

Mr. Baxter's evening subject was "The Phenomenalistic Basis of Beliefs."

Facts, phenomena and experiments have formed the true basis of all philosophies, theories and beliefs that have stood the tests of time. Not a religious belief among all nations, but what has recognized superhuman, though oft called supernatural, phenomena among its acceptants, and with the exception of the Confucian or Chinese religion alone, all have had their origin in direct or alleged spiritistic or angelistic manifestations. Mr. Baxter reviewed briefly the upstarting of great religious movements and the incipient powers at work, also the establishing of great religious centers and reform platforms which eventually led to the founding of cities and empires of ecclesiastical and political power, and showed how spirit forces were the enervating stimulants to action. Startling spirit occurrences of power were cited in connection with the births and deaths, of celebrated personages, particularly Cæsar, Mohammed, Romulus and Jesus; also as accompanying the rise and downfall of great cities of religious and political power, as in the case of Rome and Jerusalem.

"But the herald phenomena of spiritism was insignificant!"—yes, a rapping in—of itself is simple, and insignificant, but in the origin, intent, and influence it was, and now, by majorities is seen, a power of signignificance and might. Did you ever think it was only a moving phenomenal light—a so designated star—that turned wise eyes and steps to Jesus and the founding of Christianity? Attention called to a spinning spider, led in application to [illegible] wonderful suspension bridges of to-day. Watching a wasp build and analyzing the walls built in its nest or house, led to paper making, and nearly limitless are the useful inventions of paper construction. Don't let us be so foolish as to eschew the study of little or even unattractive things—at least, let us not be so silly in argument as to refuse to consider any matter, becaues it originated in, or rests upon, insignificant (?) or distasteful phenomena.

Innnumerable facts are recorded in our reliable volumes of mental or intellectual philosophy and there left unaccounted for, as yet, except the explanation based upon the modern Spirit Philosophy be admitted. So perplexed have students become that the formation of "Psychic Research societies" has become necessitated, resulting, at least, in conclusions which make the spirit phenomena acceptable in view of the plausibility of the spirit philosophy when applied to much of the mysterious phenomena. That there is need of utmost caution in weighing this phenomena and in accepting often what purports to be spirit revealment, must be admitted. But he who thinks there is nothing in this universe beyond what his senses alone reveal is the victim of a delusion as great as that of the most credulous believer in marvels.

We are often told by the church that we have no need of phenomena to prove immortality. It tells us intuition and faith is enough; but it forgets that the "faith" it talks of, itself rests on alleged phenomena. Take away the works and wonders Jesus performed, and where would the faith of the church be? Did the alleged angel visits to Joseph, to Mary and to the Shepherds have no weight in establishing the faith in Jesus which the church now has? Did the miracles (?) performed by Jesus do nothing toward establishing in Christians' minds, their faith in Christ's divinity? Did not the wonderful experience, vision and trance of Paul, as he went toward Damascus "breathing out threatenings and slaughter against the disciples," have no power in fixing their faith in him as a Christian interpreter, after? There are many outside the church who cannot accept the accounts of these ancient phenomena, without evidence through similar phenomena to-day. They cannot accept by faith as the church claims to have done. Then has not phenomena a place and a purpose to-day? And should not the church be the last to oppose or deny? If we *knew* (not merely believed) these phenomena took place of old—if we *knew* Jesus lived, died and was resurrected as we have read (not merely have faith to believe it all true)—why then, no need of present phenomena to establish immortality. But inasmuch as all is outside the pale of proof—to the faith-*less*, at least, if not to the faith-*full*—why phenomena occurring to-day is of more value to us than any reported to have taken place at other times in the world's history.

"But is it not unwise to assume any modern phenomena on a par with that occurring with Jesus, in fact, is it not sacrilegious?" No; did not Jesus say, "These things shall he do also." Neither sacrilegious should it seem to Christians if the claim was to more wonderful things, for Jesus is said to have further stated, "And greater things than these shall he do because I go unto my father." Modern Spiritualism in its phenomena does not antagonize the ancient spirit claims and spiritual works, but, on the contrary, it strengthens any previous relation or testimony given.

Mr. Baxter claimed that if Jesus were on earth now and doing those things recorded of him, many of our States would shut him in prison for doing it without a diploma, or claiming a right without a granted license. He claimed if any denomination was called on to give him a name in accord with the acts and life he performed and lived, choosing from among those bodies in existence to-day a place, it would name him Spiritualist.

One unhampered by creed or authority, will accept or reject as per established conviction. He will be consistent. He will not accept a modern fact and deny the possibility of an ancient similar one; nor [illegible] ists, accept unreservedly the Biblical phenomena, and denounce the parallels of to-day. If the new is proven false, the similar old will fall with it; if the new is established fact, then the like of ancient times stands as probable.

One great error in all time has been in claiming for the mysterious, supernatural power, and endowing individuals dealing therewith with holiness—calling the works miracles and the men saints, thus bowing in awe in the presence of the phenomena, and in reverence to a person directing or moved to act. "Why," said Mr. Baxter, radically, "I sometimes think, were some men of to day, gifted as they are, to have lived with their present power in the days of Jesus, some other man than he might have been considered as 'God manifest in the flesh,' and handed down to now as the Savior to worship, at least, other saints had been named, written up and magnified. You may think strange of this, and well you may, for you can see or conceive of no man so gifted as that you would admit him to be divine, in your estimation, or could believe in as God in human form. No, indeed! You know too much of cause and effect—too much of nature and natural law. And so, methinks, were you with your present endowments living in the age of Jesus and his disciples, a witness of their acts and a listener to their teachings, you even then had likewise known no one you conscientiously could pronounce divine or worship as God." "But don't be shocked," continued Mr. Baxter, "for I only desire by this to call attention to the fact that all gifts, spiritual or otherwise termed, are based upon scientific principles, whether the instrument be a spirit invisible to human sight or possessed of its own physical form."

In dealing with any subject from the Spiritualistic standpoint we are in a very different position than when we were considering the same upon any sectarian orthodox basis. Faith and limited philosophy were our only sources of government in an investigation then, and to step outside these two avenues was deemed an insult to Deity and a reproach upon the church. Little or no attention has been paid to phenomena by the church save as priestly authority pointed to one class and associated it with church saints and ordained popes and priests, as revelations from God; or to another class whenever associated with the masses as a species of diabolism. Times have changed, but as yet religiously not sufficiently strong and thorough. The church although greatly modified and by necessity progressive, is not by any means in advance as [illegible] even abreast with progress, [illegible] much respect for its own s[illegible] be identified with any new [illegible] or change, until victory is [illegible] public sentiment and then [illegible] the van and calls aloud, "Se[illegible]er is the church!"

"I make [illegible]," said Mr. Baxter, near to closing, "in saying that I sincerely believe Spiritualism is destined to become the savior of the world, for it carries by its phenomena, its own proof with it."

The Platform Tests.

After the evening lecture Mr. Baxter gave a seance. The following report hardly gives it just representation, as, under partial control, many characteristics and peculiarities are portrayed, and it is impossible to enter the detail of minutiae that he does.

You have met, but not in sadness,
 But with hearts all filled with gladness;
We, too, are glad that you're not sad,
 To meet the friends not long since gone
Across death's river to spirit home.

Friends never leave you. Those you call
 "The dear departed," never do;
They are around you, though the pall
 Of death conceals them from your view.

The above lines were given to the medium by impression from the spirit-world, as introductory to the seance, by some officiating spirit.

The next spirit that manifested was a lady, who gave impressions of intelligence, breadth of thought and untrammeled reason. Mr. Baxter sensed her as refined, and one who was religiously inclined, yet liberal. The name, Florence Leonara Kebler, was given and recognized, and distinctly so, when her husband's name, Charles Kebler, was given, the route of their home traced, and then the office of Mr. Kebler described. A person in the audience asked for Mr. Kebler's middle initial. Attica, Mr. Baxter's seance guide replied, "Those spirits are gone, but I can say I think it is A," which was acknowledged correct.

To a gentleman seated in front Mr. Baxter said, "Your father's spirit gave you his name a week ago, and some have seemed to think it strange others did not accompany. Now Thomas Kelley manifests," "My wife's father!" said the gentleman.

An elderly lady from spirit side controlled next, and Mr. Baxter said he should judge her not much more than a year out of the form—that she was a Spiritualist, and while she enjoyed hearing the philosophy, preferred to witness the phenomena—was peculiar in many ways—most of her Spiritualist friends would be likely to be elsewhere to circles, but she was attracted to a friend or two in the hall, and gave the name, Eliza Golden. A lady raised her hand in the audience, and said, "I recognize her!" and one other, "I knew her well."

Then he saw a triangle of light, connecting himself with an individual on his left in the audience and some one well back, and gave the name of Harry, saying, as if significantly, Time shall tell favorably." He first heard the name, "Jo," and thought it addressed to a gentleman in the audience, but soon heard "Josie," and instead, thought it a lady who was spoken to. Then he asked if there was not a lady present by the name of Josephine Bartholomew. "Yes," said a lady back in the hall, "but isn't the name Harvey?" "Yes," answered Mr. Baxter, "and you are his sister." "Correct," was the answer. The spirit said, "George is coming round in time." This, we suppose, referred to Mrs. B.'s husband, whose name is George, but we do not know, nor what it meant.

The next was the spirit of an old man—in spirit life seven or eight years—was very glad to be present. He recognized his wife, who was in the audience, and called her Mary, familiarly referring to past interests. He hoped Mr. Baxter would talk in the interest of the Lyceum before he left. He next saw him at his old home, No. 13 Barr street, where mediums always received a hearty welcome. In conclusion, the spirit said jocosely, "Mary, this is the old Scotchman from Perth, Charles K. Graham." His wife recognized and many recalled him.

[Concluded on eighth page.]

My Silent Note.

There is a silent note within my life
That mars its rhythmic flow—
A note that ne'er again will wake to life
Or melody below.
The golden string that answered back
To love—the master's finger—
Is broken, and about the note,
Not e'en the sad sweet echoes linger.

'Twas early broken, and the life
That might have been complete,
That might have rippled on to love's bright measure,
A music passing sweet,
Lacks that pure harmony that makes
The dearest part of life,
Alas! that silent note had power to drown
The bitterness of strife.

Perhaps when angels tune the strings anew,
To sing diviner songs,
The silent note may thrill responsive to the strain
Which to its strain belongs:
And joining in the blissful melodies
Which through the heavens float,
Sweetly and clearly, through the anthem soft
May sound my silent note. F. M. B.
June 10, 1888.

Remarkable Seance.

Held at Mrs. Fairchild's Seance Room, Saturday June 2, 1888.

Most, if not all, of your readers are aware that lately there has been developed what may be called an organized hostility to spirit phenomena.

It has been damned by a Talmage, cursed by a Fox and lied about by some of the daily papers.

No more dastardly and mendacious statement was ever written than the late sensational report published about Mrs. Stoddard Gray.

These false statements, and known to be so by the writers themselves, are eagerly read and in most cases believed.

Shafts of ridicule, pity and sarcasm are hurled at those known to be Spiritualists. With self-Pharisaical admiration they from judge to layman endeavor to show us our brain-softening, and as in the Marsh case, combine to rescue the poor, infatuated and deluded victim from the devouring jaws of Modern Spiritualism.

Damned by a Talmage, cursed and denounced by a Fox, ridiculed and sneered at by a mendacious press—one would think it would sink out of sight in the great sea of venom, deserted by its believers, would never more attract the attention of any human being.

Thank God, it is not so, and to-day is dearer to millions of human hearts than any other belief, religion or philosophy in the world.

Under these circumstances we can hardly sit passive. It is our duty whenever there is an opportunity to do any act to help our cause, or any good word is to be said of any one connected with the cause or the phenomena, to do and say it. It may be the means of lifting a load of doubt settling over some investigator's mind, or lead some brother or sister to look into the phenomena of spirit, and if they only persist in looking, it must bring knowledge. With knowledge conscience is awakened, and the certainty that as you sow in this life, so shall you reap in the next, that our acts and thoughts are known to our loved ones near us in spirit, the chances are that there will be improvement and with it progress.

My object in writing this article is to tell your readers about a small seance held Saturday, June 2, at the seance room of Mrs. Fairchild, 914 Sixth Ave., New York city.

All who have read about spiritual phenomena, have heard this medium praised by some and condemned by others. I attended her seance the Sunday night previous, and the phenomena was so far beyond any I had thus far witnessed, that I simply could not understand it.

I said to myself, these beings are real, are flesh and blood, and I am deceived some way. The consequence of these doubts in the mind of a dear friend and myself was the cause of this private seance being held.

Application being made for a seance to Mrs. Fairchild with privilege to examine the room and cabinet thoroughly, critically, and satisfy ourselves there could be no deception or collusion, she consented with pleasure; going so far as to say, bring a carpenter with you and take down the cabinet, and put it up again—anything and everything you like.

Her kindness and perfect willingness to help us in any way was certainly much in her favor, and resulted in this seance of five persons.

Mr. Henry J. Newton, Dr. I. G. Cardner, Mrs. Fairchild's son, my friend and myself.

In justice to this medium, about whom so many cruel things have been said, we deemed it necessary to say to her that we proposed to so examine that if after that examination any forms appeared, we would state openly and above board, they were genuine materializations, and if we found anything on the other hand, suspicious or fraudulent, we should state that also.

Mrs. Fairchild said she had the cabinet built as directed by her spirit guides, placed as they directed and wished us to so examine that we could, if satisfied, testify to the truth of her manifestations, and help her to combat the attacks made on her by those who wished to do her injury. To this we agreed, and we began our examination, which lasted about fifteen minutes. I think a description of her seance room and cabinet would enable many readers who have never seen a cabinet, and others who have never seen this particular one, to understand and comprehend this very remarkable seance much better.

Mrs. F. occupies the first floor or flat at 914 Sixth Avenue. Under her seance room is an occupied store, and the public hall runs under that part of the floor on which stands the cabinet. There are two windows in the seance room, and two single and one double door—one door enters into the reception room, adjoining the seance room, and the other into a private hall, while the double door opens out into the public hall.

The windows of the seance room look out on Sixth Avenue and also does the one in the reception room. Those in the seance room have inside blinds, and are heavily draped, the one by the cabinet having double curtains.

The cabinet stands in the northwest corner of the room, and is built of plain pine boards, with a partially covered top. It runs from the edge of the mantle piece to within a foot of the window, and is about two feet narrower at the mantle. It is about six feet long. The brick wall of the flat forms the rear, and the other three sides are wood. There is a door of usual size opening inward. Over the front of the cabinet, completely covering it, are double curtains. We measured the cabinet inside and out. We took a step-ladder and each one of us climbed up and examined the top, and found some one had driven about one hundred large nails through from the under side, which stood like rows of minature sentinels to guard against intrusion.

In order to satisfy ourselves there was but one thickness of boards, we bored gimblet holes through the sides of the cabinet. The cabinet not reaching to the window, (and as I had been told that that was the real *cul de sac* where the confederates were supposed to hide) you can rest assured we did not leave an inch unexamined. The carpet came back to the edge of the moulding, and was tacked carefully down. The panels of the windows, the wainscoating, all were pounded and hammered. I even lit a wax match in the cabinet, which I know spirits do not like, but it enabled me to see how it was constructed and how fastened to the wall.

After the most thorough examination (next to taking down the cabinet) the unanimous conclusion was reached that there was no chance for a living being to be inside of the cabinet or concealed about it, or to get inside without our knowledge.

Remember, please, that the cabinet is in a flat, not in a house, and rented by the month, where one could not, if it were possible, have secret hiding places in plain view, and I say again, speaking for all, that it was impossible for any one to be concealed or enter the cabinet or room without our knowledge.

Mrs. Fairchild, though under control, does not follow the usual custom of sitting inside the cabinet, but walks around the room. At the beginning of the seance, before being controlled, she enters the cabinet and then comes out under control. Occasionally when called by Black Hawk, the cabinet control, she enters for a few moments, all the rest of the time she is visible to all. As a natural consequence, each one is satisfied that if any form appears, it at least is not the medium nor tranfiguration.

After the light from the chandelier is put out, the room is lighted from a lamp hanging on the wall, which can be regulated as desired,

Between the two windows on a stand is a large music box, which plays through the entire seance.

After the gaslight was put out, Mrs. Fairchild entered the cabinet and in a few moments reappeared and greeted us as Forest Queen, her control. We then heard the sonorous and gruff voice of Black Hawk bidding us good evening. This, the medium said, was an independent voice and that Black Hawk was not materialized.

The first form that appeared was a female, who gave the name of a spirit guide of my friend, and remained but a moment. I was then called to the cabinet by my sister, but she had no great strength, owing to the conditions caused by our long and rigid examination; but she said to me she would come again and come out to me.

A female spirit now came, who gave the name of Emma and spoke to Mr. Newton. Scarcely had she entered the cabinet before my sister came over and spoke to me, presenting a different appearance from the spirit friend of Mr. Newton; for, while she was quite dark my sister was quite fair, with light hair and blue eyes. She expressed her delight in meeting me again, and hoped that the conditions exacted brought conviction to my mind, and that I was fully satisfied.

I think the following spirit was a medium-sized gentleman, dark, who gave his name as Frank, and called for Mr. Newton. He stood and talked with him several minutes, and Mr. Newton told us after the seance, he spoke to him of matters not known outside of his own family, and gave him correct intelligence of a friend thirty miles away. At this stage of the seance, Black Hawk called for the room to be darkened. The curtains of the cabinet parted, and there stood one of the loveliest spirit materializations I ever saw. It was the form of medium-sized woman, not very tall. Over her forehead was something like a crown of light. From squares in the crown seemed to come illuminated rays, which made her face seem like that of a dark, oriental woman. Her drapery seemed to be of a light, flowing material, which she kept arranging, spreading it out before and around her. It had the most singular power of illumination I ever saw. It emitted no direct light, and yet it was luminous and seemed like a robe of moonlight. A beautiful, pungent odor of sandal wood pervaded the room as she stepped forth and went up to my friend and addressed him. It was his spirit guide, the same spirit that had appeared at first; accompanied by him she came and spoke to us all, and showed us her robes, permitted us to feel their exquisite softness and scent their perfume. She was a lovely spirit. As she retired and reached the cabinet, all the illumination of her garments seemed to fade, though her crown continued as bright and radiant as ever, while by her side stood another spirit with an illuminated dress, but not so bright as herself. She slowly faded from sight, and we were left alone. This second spirit gave us the name of a dear spirit friend we have often met. Dr. Cardner's daughter Susie came to him, but instead of coming as the other spirits did, she materialized outside of the cabinet, by the fire-place. She was not very tall—about four feet five—much the smallest spirit we had seen.

By direction the light was again turned down, and a very tall spirit, over six feet, with illuminated emblems, sash and other decorations, stepped out and went up to my friend. He claimed to be a spirit who had passed away a long time ago, such as is known as an ancient spirit, and who had appeared to my friend before. Has given no name or history, but promised to do so, also to give a communication of importance. He spoke to us all; was as real and palpable as any of us in the room; used most excellent English, and his hands were warm and moist. Nothing but a knowledge of our surroundings and the examinations could have made me believe this spirit was not real flesh and blood. I had to accept it as a spirit manifestation, a materialization, but so real, I could blame no one for doubting who met the spirit for the first time. I never had or have seen anything as real in my past three years' experience, having witnessed hundreds of materializations.

Our last visitor was Black Hawk, who was as lively and good-natured an Indian as one could hope to meet in a lifetime. The light was poor at this time, so we could not distinguish his features. He had on a head dress of feathers, his moccasins and blanket. Talked with us all, and we enjoyed his visit immensely. He seemed large and strong and active, and my friend made the remark he wouldn't want a row with the big chief. Black Hawk said better not, and with that, although my friend weighs nearly 200 pounds, he tossed him up in the air, a foot higher than the chandelier, which gave him some idea of what force a spirit can exert.

Our medium now entered the cabinet as the force seemed to be declining, and our seance was virtually at an end.

I have not spoken of the tests given of the principal materializations, which I have not in the least exaggerated or overdrawn. To the minds of us all it was conclusive, and if we believe the evidences of our senses, we must, as we do, testify to the great power of this medium and the astonishing manifestations she, through her guides, is enabled to produce. It is so far beyond any phenomena I have witnessed and so far above the suspicion of fraud or collusion, I am in honor bound so to state.

After the close of the seance, and again examining the cabinet, we came to the unanimous conclusion the medium had acted with good faith, and that we were living and competent witnesses of the manifestations as above stated.

In conclusion many will ask, did the writer recognize his sister? Was she like herself when in life? No. In hundreds of seances, though I have felt and believed it was her, yet only a few times were her features life-like and as I knew her twenty years ago.

H. C. M. CONKLING.

Glory! Hallelujah!!

To the Editor of The Better Way.

I told your readers a few weeks since that in my early life I was a Methodist for six years. In all that time I did not shout so much as at the head of this article. Reason: nothing to shout for. The reason for the above outburst is, the reading of THE BETTER WAY for June 9th, worth the two dollars I enclose for the year's subscription.

First, that true lecture of that true and noble man and wonderful medium, J. Frank Baxter. O that the people could receive that "bread of life" that so unmistakably comes down from the spheres of love and wisdom in spirit life. Then the good editorials, and so many good letters. What a galaxy of glorious names — Lois Waisbrooker, Warren Chase, and many others.

But in a special manner and with all my soul I want to thank S. L. Ruffner for his article on Christian Spiritualism. I bless you, my brother. You have done the perfect thing; you have taken a load off my shoulders. I had seen the points you present for some time, and felt they must be presented. You have done the work perfectly, "Eureka" is the word.

I, too, want a vote of the readers of THE BETTER WAY on this Christian Spiritualism. Let every reader write "Christian Spiritualism," "Yes," or "No." Let us sense our great responsibility. Read Bro. Wolff's article and take warning. We have yet to grapple with that monster of oppression, the Christian church. E. F. CURTIS.
FARMINGTON, Ohio.

Camp Meeting Time,

It will soon be with us again, with all its pleasures—intellectual and spiritual. How the system is invigorated with this easy natural life; and what a true blessing camp meeting would be if our Spiritualists could more generally enjoy its pleasures for three months every year; to have time to enjoy not only the feast of knowledge through spirit power, but also Nature's grand handiwork, from silvery lake to woodland glen, from rugged mountain to grassy plain, to bask in the beautiful sunshine as it glimmers through the leafy trees, to wander free and untrammeled through the shady groves and enjoy the gladness of the sweet summer time.

William Cullen Bryant's poem, entitled "Green River," describes some of the scenery around Lake Pleasant so vividly, that I give it entire. Who that has wandered among these hills and rivers will fail to recognize the scene or doubt, after reading it, that the author felt the presence of those invisible beings that bring inspiration to all who, even for a day, sojourn among these angel-haunted hills?

GREEN RIVER.

When breezes are soft and skies are fair,
I steal an hour from study and care,
And hie me away to the woodland scene,
Where wanders the stream with waters of green,
As if the bright fringe of herbs on its brink
Had given their stain to the wave they drink;
And they whose meadows it murmurs through
Have named the stream from its own fair hue.
Yet pure its waters—its shallows are bright
With colored pebbles and sparkles of light,
And clear the depths where its eddies play
And dimples deepen and whirl away,
And the plane trees speckled arms o'ershoot
The swifter current that mines its root,
Through whose shifting leaves, as you walk the hill,
The quivering glimmer of sun and rill,
With a sudden flash on the eye is thrown,
Like the ray that streams from the diamond stone.
Oh, loveliest there the spring days come,
With blossoms and birds and wild bees hum;
The flowers of summer are fairest there,
And freshest the breath of the summer air;
And sweetest the golden autumn day
In silence and sunshine glides away.
Yet fair as thou art, thou shunnest to glide,
Beautiful stream! by the village side,
But windest away from the haunts of men,
To the quiet valley and shaded glen,
And forest, and meadow, and slope of hill,
Around thee, are lonely, lovely and still,—
Lonely—save when, by thy rippling tides,
From thicket to thicket the angler glides;
Or the simpler comes, with basket and book,
For herbs of power on thy banks to look;
Or, haply, some idle dreamer, like me,
To wander and muse and gaze on thee.
Still—save the chirp of birds that feed
On the river cherry and seedy reed,
And thine own wild music gushing out
With mellow murmur of fairy shout,
From dawn to the blush of another day
Like traveler singing on his way."

There are other camps as lovely. Onset by the sea is a very Eden. Strength comes to the weary mortal on every breeze. What inspiration one can receive. How strange, yet how restful to the new comer. I felt myself in a new world. What odd fancies, even now, take possession of my brain. I am watching the placid waters of the bay, or the surging waves rolling up the shining beach; and not only waves of old ocean roll at my feet, but thought waves come from an unseen source—"I [illegible] arisen from an unknown sea; no voice speaks from out this unexplored empire, yet ages of past and future seem about to be revealed through the mists." Voices come to me from a far-off shore, familiar strains greet my ear; from over the river they are beckoning with their snow-white hands. I feel a presence bending over me. I commune with the loved of yore, and know that death is vanquished. Just a little folding of the hands, a closing of weary eyes, and the haven is mine. No more parting, just a joy with the loved ones and a work suited to my needs, and then progression forever into the unknown realms. Ah! I can almost see the uplifting of the latch that shall set the door ajar—almost catch the sound of the angelic music.

If our hearts are attuned and in harmony with the divine power above, a visit to one of our camp meetings will bring untold blessings. To me the very air seemed filled with thought. Many theories were floating about and were somewhat puzzling to one new in the cause. These questions are deeply agitating the minds of earnest seekers after truth. Systems have arisen that to me seem enemies to our cause. The teachings of Christian Science, Theosophy, Reincarnation, Occult Science and Metaphysics are abroad in our ranks. I know of no evil in them of themselves, but are they not all very like side shoots of Spiritualism, that seek to at least draw the strength from the main stalk? Does not Spiritualism in its various branches contain them all? Are not their teachers from our own ranks? The church fearing Spiritualism has made the name unpopular, and some have gone out from among us, taking new names, and thinking by this means to bring about a universal religion; but take Spiritualism out of their teachings and where will they be? Materialists—nothing more. Take Spiritualism from the churches and they have not a hope of immortality. I have talked with Christian Scientists that claim to be clairvoyant and who have a firm belief in spirit communion, but they have let the evil that is among us come uppermost—have felt that the cause was disgraced—and have left us instead of staying to help fight the battle, and by their own sense of right and purity, try to discourage the evil and support the good! They have fixed up a belief half way between Spiritualism and orthodoxy, and are neither with us nor with the church. They accept both Christ and spirit return. Turn the myths of the Bible into beautiful allegories, making all fit nicely, God's divine plan—walking with the church people, but not of them—believing the most important truths of Spiritualism, yet giving no help to the cause to which they rightfully belong.

Modern Spiritualism has been before the world long enough for its followers to be thoroughly imbued with its teachings. We know there is no religion in the world that brings more consolation to the true believer. What can be purer than the communion with loved friends? What can be grander than this knowledge of immortality which we possess? What can be more comforting than to feel that the loved ones are not lost, but are ever at our side? What greater incentive can we have to right doing than the thought that angels are ever present with their power to guide and teach us of the better way? And is there a more blessed belief in the universe than that of progression?—to know that our lives are ever onward—no sitting down in a monotonous certainty of having obtained the end. What an endless education. We know that the soul will always be capable of receiving new thoughts. Shall we, with such an array of grandeur before our view, from out this vast ocean of spiritual science, be ashamed of the name Spiritualism? I cannot but feel that it is all wrong, that every believer in spirit communion should sail under the same banner, showing by our daily life and by our confidence and respect for the cause, that it is the grandest, purest and truest religion that the world has ever known.

Let us, in the coming camp meeting time, lay everything aside but the study of true Spiritualism. Let those who are gifted with spiritual lore and with inspiration from this power above, be careful and thorough teachers, and may wise spirits guide us all through the mists until we can gain the mountain top and look over into the promised land. May you, who are older in the cause, give a helping hand to those who are just beginning the study of this new philosophy. May you be enabled to clear away the doubts that will arise and lead us into the clear light of day.

I send a few lines, written when I was striving to grasp all the beauties of this new way:

THE NEW WAY.

There's a home in the sweet bye and bye,
And a clasping of hands as of yore
With loved ones gone from my side long ago,
Their bright faces to see evermore.

The new way I have only half learned—
I have just caught a glimpse of the view
Of this beautiful life beyond the grave,
And can scarce tell the false from the true.

I would learn something more of that world,
Of this guidance, this glory and love;
Will it take the place of the "Father's care,"
And prepare us for "mansions above?"

Will these angels be true to their trust,
Will they mark a sure path for my feet,
Will they faithfully guide my soul aright,
'Till in that bright land we shall meet?

I have leaned on a "Savior's breast"
And had trusted a spirit divine—
Will they comfort me in my saddest hours,
These weary hours of time?

The faith I once had can never return—
Never again as it was before—
And oft times death seems an endless sleep,
And my friends I shall see nevermore.

I pray for the doubts all to cease,
That in truth I may learn this new way,
That glimpses may come of that brighter shore,
Bringing comfort and peace day by day.

NEWTON, KAN., June 8. A.

An Open Vision.

"Now there are a diversity of gifts, but the same spirit." 1 Cor. xii., 4.

It was not midnight, nor was it a misty dream that stole over me; but in the calm, clear light of day, before my inner vision appeared two platforms, suspended in the air, the material of which seemed to be a delicate polished wood.

The one to the right was filled with little brass machines, which were spinning fine threads of various colors These threads were gathered into one above the platform, and being slightly twisted, formed a strong cable.

Around this platform moved with noiseless tread, the operators of these curious machines; some were oiling the little gudgeons, others with watchful care kept the tiny wheels bright and clean, others often found it necessary to accelerate a tardy spindle, or slacken a too hasty thread; while anon some gentle hand occasionally straightened a kink, or removed unspun material from the ascending threads.

Thus run the little machines, without jar or confusion, and these many threads of various colors, formed a cord beautiful in its variety, strong in its multiplicity.

I now turned to contemplate the platform on the left, but what a contrast! The machines were the same, and earnest operators were guiding them; but instead of the busy hum of the working wheels only grating sounds were heard; and why?

No careful hands were lubricating the pivots, no guiding touches regulated the tensions; but all thoughts of the anxious spinners seemed centered in the color of their threads, and as it was only individual bias which decided this, many a thread was broken off, and the cord above grew thinner.

Nor was this all; the threads so ruthlessly broken became entangled with others and clogged wheels, which might have "run well." The wheels deprived of work were pushed aside. To stop? Not so. It seemed their nature to run, and run they did; but the little cogs once so nicely fitted in place, were now grinding themselves against the edges of the platform and against each other, and destruction was the result.—Amelia J. Calver, in The Manifesto.

A codicil has knocked the lifelong hope out of many of us.

The thief often looks more respectable than the honest man.

A dog will answer to any name when you show him a bone.

The obstinate captain who sticks to his ship often gets drowned.

The worst of an opportunity is that few of us know how to take advantage of it until it is past.

Written for The Better Way.

A Dream on Talmage's Sermon.

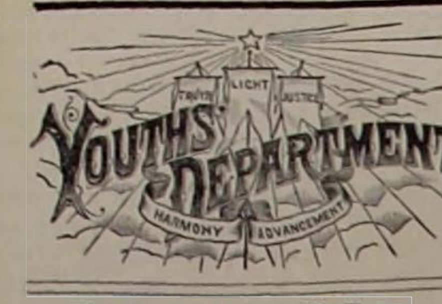
BY WARREN CHASE.

I often dream but seldom tell or write my dreams, but this one seems too good to keep as it is apropos and life-like. Having read several of DeWitt Talmage's sermons lately, as they furnish more amusement and matter for laughter than any other newspaper stories, I had got my mind full of funny and ridiculous nonsense from them and fell asleep thinking of what a singular fanatic or mountebank he must be to turn, crank-like, so many ups and downs in his weekly summersaults, and as might be expected I wandered into dreamland and seemed to follow him as an outside observer somewhat interested to see the result of his earthly labors. Since space seemed annihilated, as is often the case in dreams, and we seemed to pass from his imaginary sermon-pictures to the heaven and the God he talks so much about, and he appeared before his God a disembodied soul to receive his reward for his remarkable labors on earth. In a humble and supplicating spirit he knelt before the great white throne and his king of kings, who sat on it with his only begotten Son on his right hand. He seemed entirely void of his earthly egotism, pride and arrogance, but waiting for the judgment on his labors. The great being says to him: "De Witt, stand up and answer the questions. What good works did you do among my children on earth? Did you feed the hungry, clothe the naked, seek the hovels and relieve the suffering when in your power? Did you follow the example and obey the precepts of my son when on earth and do what he told his followers to do?" In a very subdued spirit, so unlike his earthly self, I could scarcely realize it it was him, he replied: "O Lord God of Abraham, Isaac and Jacob, I was not born in that lower walk of life but it fell to my lot to uphold thy holy word and defend thee and thy son in a great city where thousands came to see and hear me on each of thy holy Sabbath days and multitudes went away pleased with my sermons. I always defended all of thy holy word and wonderful power displayed in the flood; in preserving of Jonah and Daniel, and Shadrack, Mesheck, and Abednego, and thy marvelous goodness in the case of Job and Elijah, when the bears came, and thy marvelous dealings with Sampson and David, and thy wisest man Solomon. I also showed my hearers how thy son wrought miracles when on earth, as at Cana, and the wine, and the poor fig-tree that had no fruit for him when hungry, and how he escaped the snares of thy enemy when taken on the pinnacle of the temple and on the high mountain, and how he cast the devils in the swine and saved the poor man; how he told the woman's fortune at the well and healed the sick, but not as those wicked and blasphemous mediums and Spiritualists on earth do now. These and all of their wickedness I have denounced from my pulpit as witchcraft and the works of the devil. Now, O Lord, if thy servant has found favor in thy sight please let me have a seat with the just and righteous of thy people."

Then the king replied. "When my children come home from their earthly journey their works not their words do follow them, and by these we judge and reward. If the Spiritualists and mediums do the works my son did when on earth they have their reward. He told Peter not to forbid those who healed without his name as they were doing a good work. If you have healed the sick, bring them forward to testify. If you have relieved the suffering poor, let them testify. If you have been poor as my son and his disciples were and preached to the poor as they did for no pay, let them testify. Bring forward the souls you have saved from suffering, as it is only works that follow and by them we judge. The stories you defended were not for your age and generation but for those long since gone to their reward. They were of no value in your time or country as only works were required. Myself and son need no glory and none could be added to us, and our names need no defense among my earthly children who are capable of doing their own praying and of asking for themselves. Did not my son leave his testimony against the rich and show by the parable how they fare after death, and have you spent your talents trying to save them and neglecting the poor, if not fetch forward your witnesses and your reward shall be according to your works."

I watched and eagerly listened but the poor soul had no witnesses, but seemed to realize that his life and labors were without reward and that he must go where the rich man in the parable went, and that the poor despised Spiritualists might be permitted to fetch him water to cool his tongue that lied so much about them. It was a curious place as I thought for a Spiritualist to be in. I seemed out of place, but only as a spectator. While waiting to see his fate the vision vanished and I seemed in a vast region of beings in all conditions of life, as in this world, but with an entire change in homes and places of the human sharks and shylocks and their burnt victims. As the vision faded from me I awoke in my little cosy room with my wife by my side wondering what made my countenance change so when I was asleep.

COBDEN, Ill., June 13, 1888.



The Story of Grumble-Tone.

ELLA WHEELER WILCOX.

There was a boy named Grumble-Tone, who ran away to sea.
"I'm sick of things on land," he said, "as sick as I can be!
A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth,
For he did not like the vessel, or the dizzy rolling berth.
And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands; he saw each wondrous sight,
But nothing that he heard or saw Seemed just exactly right,
And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts, they say;
But always found the people dull, and longed to get away,
To search for the mysterious land where he should like to stay.

He wandered over all the earth, his hair grew white as snow.
He reached the final bourn at last, where all of us must go;
But never found the land he sought, The reason would you know?

The reason was that oNrth or South, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent,
For he took his disposition with him Everywhere he went.

—St. Nicholas.

One in the Middle.

Five very plump birds met one pleasant Spring day,
And seated themselves in a row on a rail;
The two biggest sat with their backs turned this way,
And straight as an arrow hung each little tail.
Then four of them merrily sang, "Summer's coming,
And soon we shall hear the brown honey bees humming,
And see brightest sunshine—oh! hey diddle, diddle!"
"Except when it rains," said the one in the middle.

"And there will be roses, red, yellow and pink,"
Sang the four in a chorus once more; "and the rill
Will give us the sweetest water to drink,
And grass seed be plenty in field and on hill,
And a host of our kindred their way will be winging
Toward our home, all the news of the sunny South bringing,
And we'll feast them on berries—oh! hey diddle, diddle!"
"Some berries are poison," said the one in the middle.

Then, "Don't be so cross," said the four coaxingly,
As they looked kindly at her, "for certainly, dear,
There is not the least reason that glum you should be
When the time that we've wished for all winter is here.
Come, be happy and gay, and cease trouble to borrow;
Take good care of to-day—hope the best for to-morrow,
And join in our singing—oh! hey, diddle, diddle!"
"I won't, and that's flat," said the one in the middle.

—Margaret Eytin e, in June Wide Awake.

Dottie's Temperance Sermon'

Well, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her, she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying sternly, "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes:

"I do love my papa, ever so much—five bushels!" And by her childish mode of measuring affection, this seemed immense.

"Then why do you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired, she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darlin; don't be afraid; or suppose you whisper it to me; now—" and she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:

"He drink some medicine or somethin' in the even' time before he gets home; and it must be dreadsul stuff, for it makes me feel sickish to smell it when he puts his face close to mine—and that's all; and I do love papa," and she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flush of shame.

The secret was out. For the week past he had been in the habit of stopping at the house of a friend who had just returned from a voyage to Europe, and had a great many things to relate. He always took a lass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good will of his friend, and little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.—Sel.

How Birds Learn to Sing.

Most people probably imagine that birds sing by instinct; that the song of the robin is as natural to him as his red breast, that the blue bird is not more liable to change its note than its color: and that, untaught, the nightingale will always sing the same beautiful song.

This common impression, however, is erroneous. Young birds will never sing the song peculiar to their tribe if they have never heard it, but if associated with some other bird, will learn its song instead. A redstart once built its nest under the eaves of a house where a caged chaffinch hung in a window underneath. The redstart learned the chaffinch's song. Another redstart was noticed to repeat the notes of a blackcap which had its nest close by.

The winchat and wheatear have naturally but little variety of notes, but will become much better songster if confined with other birds, and the bullfinch can be taught to whistle complete tunes, although its own natural notes are harsh and insignificant. On the other hand, the nightingale in confinement will sometimes exchange its own beautiful song for that of some other bird that it may hear. The Hon. Daines Barrington says that he saw a linnet which had been taken from the nest when only two or three days old, and which not having any other sounds to imitate, almost learned to articulate, and could repeat the words "pretty boy" and some other short sentences. He educated nestling linnets under the three best singing larks, the skylark, woodlark and titlark, every one of which, instead of the linnet's song, adhered entirely to that of their respective instructors. When the note of the titlark was thoroughly fixed, he hung the linnet which had learned in a room for three months with two common linnet which were in full song. The educated linnet, however, never borrowed any passage from the other linnets, but adhered steadfastly to that of the titlark which it had learned. At Knighton, in Radnorshire, he saw a goldfinch which sang exactly like a wren, and uttered no proper note of its species.

This bird had been taken from the nest when it was two days old, and hung in a window opposite a small garden, where it had no doubt, heard and learned the wren's song, having never had the opportunity to learn that of the goldfinch.

Birds taken from the nest two or three weeks old have already learned the call-notes of their species. These and many other similar facts go to prove that birds do not sing by instinct. They learn their songs from their parents. If they have no opportunity of hearing the song peculiar to their species, they never sing it, but will learn any other instead, just as an American child taken to France when a few weeks old would never speak English if he never heard it, but would learn to speak French.—Popular Science News.

I own a canary that was taught to sing by a red bird,—red-gros-beak—who was a famous whistler; and by listening to its notes without seeing it, one would without hesitation say it was a red bird. —[Ed. B. W.

A True Story.

In Genesee, N. Y., there lived two robins who had a family. One day the mother robin was teaching them to fly; but they could not fly very well. The last little one happened to be rather weak; and it fluttered down and fell on the ground. Just then a naughty cat sprang out from among the bushes, and put her paw on the little bird as if she were going to eat it. But the father and mother knew what to do; they called seviral other robins, and in a minute they all flew down, and pecked at the old cat till she was glad to take her paw off the little bird, and run into the house for protection. The little bird was unhurt, and the naughty cat frightened. I think she will not trouble the robins again very soon, for she was well punished.—Leonora in Dumb Animals.

A Beautiful Story About Jenny Lind.

Mr. Barnum told a touching story of an incident that occurred when Jenny Lind was singing in boston. "A poor working girl," he said, "thrust three dollars in to the ticket-seller at the Boston Temple for a back seat at Jenny's concert. On receiving the ticket, she said, 'There go my wages for one week, but I must hear that good angel sing.' Jenny's secretary, her cousin, Max Hjortzberg, heard the remark, and, going immediately to the green room, laughinly told it to Jenny.

I shall never forget how she jumped to her feet and exclaimed, 'Oh, this must not be! Poor girl she shall not loose her money! Max; take this money,—handing him a twenty-dollar gold piece,—'search out that dear creature and put it in her hand, with my love. God bless her!' Max found the girl, gave her the money and message, and witnessed a flood of grateful tears from the working girl's eyes. If she is alive to-day, she will remember it.—Exchange.

Housekeeping Boys.

There were four boys in the family whose activity was exhausting. The mother was a wise little woman who believed that much ill-directed force might be utilized by a judicious division of labor, which would spare her nerves and increase the family comfort.

So the oldest boy washed dishes when he was just tall enough to wear his mother's apron tied around his neck. He swept, dusted and even cooked a little. If storms or sickness kept them in the house they were given needles, thread and thimbles, and taught to replace buttons, and set at other slight repairing which they learned to do quite skillfully.

When the third brother (who is the hero of this story) had grown to fit the apron' the first was honorably released. His deft-handed successorr, more ambitious or more teachable, became that rarest of artists—a good plain cook who was welcome at campings-out and other festivities of a Bohemian character.

He was undaunted by biscuit and triumphant over stake. This "third brother" could also mend neatly, and even made his own neckties to afford himself more variety.

A time came when this training was worth a small salary. He found himself with an invalid wife, a boy of three years, and a hand so badly injured that he was obliged to changed his employment. Something suited to his altered circumstances was not ersily or quickly found—but the man who had washed dishes uad other resources.

He did not, as well-meaning friends advised, give up his home and waste his substance on hired nurses and boarding-houses.

Through a whole discouraging year of waiting, he nursed the sick wife, cooked for the small family, and kept the house bright and tidy with an occassional day's help. When the right position was offered at last and the housekeeping fell again into natural channels, it was evident that a man could assist his own family without loss of dignity and at the same time avoid the discomfort, and perhaps debt, caused by additional cares while the real care-taker was unable to meet them.

In a partnership each msmber of the firm should be able to perform, or at least direct, the other's work. and there is no reason wny a man should not understand some of the details of housekeeping, or a woman learn to drive a nail straight and use a saw if necessary. —Wide Awake.

A Talk with Young Men.

Observe that pale young fellow crossing the street. You see a good many of that kind just now. Some folks say it is the ciimates The truth is, that the climate of America, with a fair chance, produces not only the best complexion, but the best health in the world.

Did you notice the thing he way carrying in his mouth? Well, it is rhat meerschaum that is coing the business for him. It is busy with three millions of our men. Let us study one of those meerschaum suckers. We will take a young man. He shall have money and plenty of time for sucking. Pale, nervous, irritale, thin chest and stomach, weak in muscle, he is fast losing the power of thought and application.

Let us get near enough to him to smell of him! Even the beast of prey will not touch the corpse of a soldier saturated with the vile poison. Nice bed-fellow he for a sweet, pure companion.

Chewing is the nastist mode, snufling ruins the voice, but smoking among those who have time to be thorough, is most destructive.

Young K——graduated at Harvard (no devotee of the weed ever graduated with the highest honors at that institution), and soon after consulted his physician with reference to his pale face, emaciation, indigestion and low spirits. He weighed but one hundred and eight.

"Stop smoking," was the prescription. In four months he had increased twenty-eight pounds, and become clear and healthy in skin, his digestion all right and his spirits restored. One or two millions of our young and middle-aged men are in a similar condition, and would be restored to health and spirits by the same prescription. On the whole, the cigar is worse than the pipe.—Home Science.

A Noble Woman in the Gaol She Helped to Build.

Among the workers for woman suffrage in Cleveland, Ohio, is Mrs. Josephine Ammon. Her beautiful home on Euclid Avenue has ever been the headquarters for good workers. Susan B. Anthony and Mrs. Blake have both held receptions in her house, and Mrs. Ammon has more than once raised one hundred dollars for the cause. After the late war she had several poor men on her list of friends who were entitled to pensions, but had no influence and no money, hence they could not push their claims. Mrs. Ammon espoused their cause and made several journeys to Washington and secured them pensions.

Last year a widow and her daughter drifted to her house, who needed protection from their guardians. They had property, but could not defend their own rights in securing it.

Mrs. Ammon searched out the case, and the widow, dying at her house, exacted a promise from her hostess to protect the property rights of the daughter. This daughter needed protection from her protector—her appointed guardian. Hence when he went to Mrs. Ammon's house for his ward she could not be found. Mrs. Ammon refused to tell where she had gone and hence was ordered to goal for contempt of court.

I have been in twice to see her. Mrs. Southworth has sent flowers and fruit, the best women in Cleveland send fruit, the two larges hotels send her meals, and one of our business firms sent her a set of comfortable furniture for her room. She is as firm as a rock, and the the papers say "a strange anomaly, a woman in gaol because she will not talk."

She is certainly "the woman who dared."

Her father and mother and her three little sons go often to see her, and they all think she has done right.

"There are forty voters in this gaol," she exclaimed, "but I am the only woman, and my money helped to build this gaol, but not theirs! If ever I go out I will work more than ever before to have matrons at our gaols. All the officials are men. I am very comfortable, but I think of poor insane and intemperate women who have been locked in these cells, and no woman to give them a word of pity, or extend the helping hand."

How long this brave woman is to be kept in prison I know not, but if till she tells the hiding-place of her ward it will be a life-time.—[Sarah M. Perkins, Cleveland, O.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professiona medium present. Should no results be obtained, on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known [illegible] no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confnsion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

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SOUL COMMUNION

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ALL MANKIND

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ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through The World's Advance-Thought for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in though and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:43 p. m
Boston, Mass	3:28 p. m
Burlington, Vt	3;18 p. m.
Buenos Ayres, S. A	4:18 p. m.
Buffalo, N. Y	2:55 p. m
Columbia, S. C	2:48 p. m.
Cape Horn, S. A	3:43 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Chicago	2:20 p. m.
Detroit, Mich	2;38 p. m
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Iowa City, Ia	2:03 p. m.
London, Eng	8:11 p. m.
Lecompton, Kan	1:48 p. m.
Little Rock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tenn	2:23 p. m
New York City	3:15 p. m
Norfolk, Va	3:05 p. m
Omaha, Neb	1:38 p. m.
Philadelphia, Penn	3:11 p. m
Pittsburg, Penn	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga	2:48 p. m.
Santa Fe, N. M	1:07 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul Minn	1:58 p. m.
Santiago, Chili	3:28 p. m.
San Francisco, Cal	12:01 p. m.
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash. Ter	11:18 p. m.
Augusta, Maine	3:33 p. m.
Baltimore, Md	3:08 p. m.
Berne, Switzerland	8:41 p. m
Berlin Prussia	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:38 p. m.
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m.
Edinburg, Scotland	8:01 p. m
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:33 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind	2:28 p. m.
Montreal, Canada	p. m.
New Haven, Conn	3:18 p. m.
Newport, R. I	3:28 p. m.
New Orleans, La	2:11 p. m.
Ottawa, Canada	3;08 p. m.
Panama, New Granada	2:53 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo	2:11 p. m.
St. Johns, New Foundland	8 35 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Springfield, Mass	3:21 p. m.
Salt Lake City, Utah	12:43 p. m.
Tallahasse, Fla	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m

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CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughan, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor

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☞All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active part in its work.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Nelson Cross, President.
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Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. Ambrosia, President.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7¾ o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

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Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9 A. M. All are cordially invited.

The Society of Union Spiriritnalists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's [illegible] Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

Cleveland.

Children's Progressive Lyceum, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. Richard Carleton, Conductor

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First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

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Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. Norman MacLeod, Permanent President.

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Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. Augustus Day, Manager.

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The First Association of Spiritualists meets 2½ P. M. every Sunday in Brandt's Hall, southwe corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

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Mr. Baxter's subjects for Sunday, June 24, 1888:—

Morning:

"The Naturalness of Physical Death."

Evening:

"The Existence and Emancipation of the Spiritual Body."

The questions to be answered through our columns must not be of a personal nature; for the object of giving information and instruction to *all* would be lost. Your private questions should be sent by you to some medium for private answers.

We are in receipt of the "Wide Awake," for June. It is full of interest for young and old, parents and children. This issue is particularly pleasing; being replete with stories, poems, and pictures that are entertaining, and full of instruction, adventure fun and pathos. It is a magazine we would like to see on every family table. $2.40 a year: D. Lothrop Co., Boston, Mass.

Vitapathic Sanative Tea, concerning which many are inquiring, is made of the Electric tree. and the blossoms of the Magnetic bush of South America.

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It is very strong and only a small quantity is needed for a drawing. The aroma and steam from this boiling tea is also a good disinfectant for a sick room.

Free Thinkers' Magazine for June contains, first, an article on the War Department and Science, which shows forth another case of oppression to a scientist and progressionist, Dr. R. W. Shufeldt. We are glad the matter is being awed, and hope the final result will be a step toward the recognition of scientific worth by our government. An article also by Lyman Howe in support of spirit manifestations, in which he concludes that "facts are stubborn things," and so long as skeptics can find no other explanation for them, they might as well let them pass for what they claim to be. The whole June number is interesting.

Instead of writing or preaching on any subject, from the theory, and stating the practicability or impracticability of it according to your own deductions, go and make a practical demonstration and you will then have done something that there is no going behind.

Don't say you don't believe Dr. Dobson can cure as people testify that he does; don't say it cannot be. *Try him*; or if you are not sick, tell your sick friend who is about discouraged and persuade him to try him for one month, and then judge from *facts*. Facts are the only things that establish the truth of anything.

Phrenological Journal, which is devoted to health as well as science, sustains itself well this month. The health and tone of morals and physical nature always go hand in hand, as this journal always maintains, and we like the manner in which they put ever before all that a clean body only can be a fit habitation for a clean soul. Their "Cigarette Vote" article is timely and it also shows up by the showing of that Senatorial action which side in politics is for reform and improvement. The Republicans voted solidly against the sale of paper cigarettes to boys.

The petition was brought by 267 physicians who united in denouncing this favorite bad habit. But the advocates of the tobacco trade were too numerous and too wealthy.

If our contributors will be kind enough to remember that there are no rules for orthography of proper names and be sure and give each letter plainly, we will be so grateful that we will feel like making some one a donation. Many names come to us which might be easily read if we were familiar with them, but not being, and greatly disliking to make a mistake, we study upon the 'u's" and "n's" that come in the line of possibility of being as likely one as the other, the "m's" the undotted "i's," the looped "t's," the demoralized "g's" and "y's," until we feel cross-eyed and brain-twisted, and then decide that we are agnostic on that point and leave it to the compositor who might make a lucky hit; and then we wince until the blow falls, said blow being a letter from the writer asking a correction on Mr. So-and-so's name, and the correction is generally as easily read as the first writing.

Now do please spell your own and your neighbor's name *plainly*, and we will get it right every time though we never saw it before and you will be able to read it yourself when it comes out in print.

Editorial Correspondence.

The Diss Debars Found to be Dangerous Conspirators!—They "Defraud" Mr. Marsh, in Spite of His Testimony to the Contrary—What the Trial Has Demonstrated—Bravery of the Secular Press—More "Exposures"—Parson M. M. Pomeroy and Mrs. Wells at Adelphia Hall Yesterday—Talmage on Sunday Newspapers—Sentence of the Diss Debars—Revival of "Heresy."

NEW YORK, June 18, 1888.

"We find them guilty, with a recommendation to mercy, because of mitigating circumstances."

Such was the verdict of the jury in the Diss Debar conspiracy case, after eleven ballots in the jury-room. There was a general impression in the community that the jury would not agree, as these wise ones were out nineteen hours before reaching a conclusion; but now the conundrum arises as to what sort of a present a person can receive without becoming guilty as a conspirator. Mr. Marsh gave Madame Diss Debar the residence property on Lexington Avenue as remuneration for mediumistic work which resulted in the production of seventy-five oil paintings and several hundred of the most beautiful tablets the eye of man ever rested upon, and if he would sell these works of art they would realize vastly more money than could be obtained for the real estate. He deeded her the property without solicitation, and after her arrest she redeeded it to him without a hint from anybody for her to do so. These are the facts, and in the face of them, and in direct disregard of Mr. Marsh's testimony, she and her husband were found guilty of conspiracy to defraud Mr. Marsh! The maximum penalty is imprisonment for a year, or a fine of five hundred dollars, neither of which will be imposed to the full limit; but it does not seem possible that any one honestly believes there is here the least occasion for punishment. What is the object of punishment? We are told, to restrain others from the same act. Was there a man upon that jury that would have acted more honestly under similar conditions than Madame Diss Debar? Probable there was not one who would redeed the property passed for a consideration, so long as he could hold it, whether charged with conspiracy or something worse.

This trial has demonstrated some of the animus of persecution in a century of light and knowledge, and we are sorry to say that from it a fair idea may be obtained of the murderous tyranny of religion during the twelve hundred years following the era of Justin Martyr, when even the right to inquire was denied, and thinkers lost their heads as the penalty of possessing brains. The spirit of persecution is no less intense now than then, and were means for the punishment of "heresy" equally handy, our fair land would be stained by the blood of martyrs for the truth's sake. Still, there is one great privilege left. They can be punished for "conspiracy," whether they conspire or not! It is something of an abridgment of the powers of the church, but let it be remembered that a majority of people have now gained the right to inquire.

Through this entire trial the secular press has exhibited the most abject phase of moral cowardice. Abuse of the poor medium has defaced their reports, which have been interlarded with favorable comments upon the testimony for the prosecution, and the most unjust criticisms upon that for the defense. Words have been twisted out of shape until the intention of the testimony, in many instances, was reversed, and the idea that every Spirstualist should be considered guilty of fraud, whether proved innocent or not, has been kept prominently before the community. In this way testimony has been manufactured with total disregard for truth, conscience and decency, and the courts of New York now remind one of Jeffries's "Bloody Assizes," in the North Riding of England, when even the suspicion of Presbyterianism brought hundreds to the scaffold. But what are Spiritualists to do with their indignation? Nothing. The main question seems to turn upon the anxiety they at present feel to save their liberties and lives, for of even these there is poor assurance in a city like New York, where many of the courts are simply an annex of the holy Catholic Church, and justice is a farce to amuse the passing hour. At least so it seems to the disinterested spectator and to the nervously interested Spiritualist.

Somebody says there are a good many curious people in the world. So? And quite a lot of them are Spiritualists. Yes, indeed. But not a few of the subjects of notices in the dailies headed "Another Medium Exposed," fail to respond to the specifications when a Spiritualist is absolutely in request, and it is almost suspected that occasionally an enterprising newspaper gets up a man or woman of "straw" as the basis of an illustrated sensational "Expose," as it often happens that the subject of these affairs is unknown to the community as a medium. It is an old newspaper trick to set a man up for no purpose in the world but to knock him down. It can be done with remarkable impunity and at slight expense, and frequently in the interest of true Christianity, but nevertheles, truth will remain in the ascendant.

Yesterday morning Mr. Wm. C. Bowen, of Brooklyn, spoke at Adelphi Hall upon the religious and scientific aspects of Spiritualism, and Mr. Brigham spoke at Conservatory Hall in Brooklyn. At Adelphi Hall, in the afternoon, there was a meeting of extraordinary interest, and it attracted a large audience. The principal attractions were a reply to Talmage by Parson Mark M. Pomeroy, and tests by Mrs. E. A. Wells. There was singing in abundance by half a dozen soloists, and a reading by Mrs. Henry J. Newton.

It will occur to the careless thinker that Talmage has had so many replies, there is nothing left to say to him. We know he has been demolished by fifty speakers and the American Spiritualist Alliance, but, as his falsehoods were numbered by the thousand, and to offset each there are ten thousand truths, a great deal of time is required to exhaust the subject. Parson Pomeroy related a few biblical incidents, in the lives of Elkannah, Samuel, Eli, Saul and the Woman of Endor, which, if true, prove brother Talmage untruthful or ignorant, and Spiritualism a truth of truths. The address was eloquent and well-timed, and the enthusiasm of the auditors heartily expressed

Mrs. Wells' tests improve with each successive Sunday, yet one gets the impression on every occasion that there is no more room for improvement. All of the numerous tests she gave yesterday were recognized. They were principally, perhaps entirely, for strangers, of wonderful variety, and some were positively astounding in circumstance and incident. The large audience sat spell-bound and evidently longed for more.

The recent successes of Mrs. Wells upon the lecture platform present her to the public in a new light, as a worker of such rare and varied powers that her services in behalf of societies and camps must soon be in great demand. We learn that she will respond to requests for platform work outside of this city during the summer and fall, and possibly to some extent in the winter months. Next Sunday afternoon she will speak at Adelphi Hall on "The Immortality of Spiritualism," (rather a startling text!) and it is expected she will advance many novel and original views. As next Sunday's meetings will be the last previous to adjournment for the warm season, a large audience may be safely counted upon. Mrs. Brigham will occupy the rostrum at the morning and evening services.

There was a fresh sensation yesterday at the Brooklyn Tabernacle. Mr. Talmage preached against Sunday newspapers and called them bad names; "but," he said, "we will always have them. Therefore they must be converted into religious journals, like the Sunday-school publications." The Sunday *World* as a Sunday school publication would be equivalent to the Cincinnati *Enquirer* as an organ of the Methodist or Presbyterian faith! It will scarcely work, for there is an idea abroad that the Sunday newspaper has a work to perform quite as important, and probably quite as moral, as that done by brother Talmage. Certainly it is quite as truthful and instructive, and people are understanding more and more clearly that truth will make its way at all times, upon every day of the week.

Information just now reaches us from Judge Gildersleeves's court that the Diss Debars are sentenced to imprisonment on Blackwell's Island for a term of six months, for conspiracy to defraud Luther R. Marsh of his possessions. Nothing like this was proved, and everybody knows it is only nominally the reason. Spiritualism is the crime for which they are punished, and every medium in New York to-day is liable to the same species of injustice, provided the least pretext for arrest is discovered. Intimations are plentiful that people are to be arrested on suspicion of Spiritualist proclivities, and that "heresy" is once more to be rated as a deadly crime. There is no plentiful lack of those who are amenable to the charge, but the course of safety will be found in leaving them religiously alone. L. B.

WHAT IS A QUACK?

A gentleman, who is apparently a subscriber to the idea that an editor knows everything, asks for a comprehensive definition of "A Quack." From our point of observation he is a person who lacks only a small piece of parchment, called "diploma," to make him a physician. If there is anything which appears libelous in this extract from our dictionary, we beg the quack's pardon, for there is not the least intention to hurt his feelings.

Our experience with quacks is small, but we have read about some of this ilk, and their doings, after they reached their secondary condition and became identified with organized ignorance. For instance, an organization known as the Medico Legal Society met at the Buckingham Hotel, in New York city, on Wednesday evening, 13th inst., and listened to an essay by Dr. Matthew M. Field, on the question, "Is belief in Spiritualism ever evidence of Insanity *per se*?"

In the hands of a man "supremely great" this would be a mighty theme. Let us see what Dr. Field did with it. He divided believers in Spiritualism into three classes:

First, Those who make it a business to mystify, viz., the so-called mediums. Second, Those who attend seances, who wonder at the strange things they see, and believe they are brought about by supernatural means. Third, Those who, without the intervention of others, believe that they see the dead, or those at a distance, face to face. "Those of the last class," said he, "are all insane."

"But abstract belief in Spiritualism is no evidence of insanity," he continued. "A man can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to him that you have evidence of his insanity. Balaam's ass may have spoken in days of old, but, when a man tells you that an ass has spoken to him, you believe him insane. In that middle class, which believes in manifestations produced by others, while it is mainly formed of weak-minded people with some brilliant exceptions, it can not be said that this belief indicates insanity, though such a belief in a person of mature years, and of acknowledged good judgment, may well be taken as a sign of mental deterioration. In this class there is delusion but no hallucination, because there is an actual external object produced."

There was a good deal of this sort of assertion without the shadow of evidence, and totally without logical bearing upon the question. It was received as "the *dictum* of science," which, of course, goes without proof.

In the discussion which followed the reading, Dr. Field was kind enough to say that he placed Luther R. Marsh in the second class, namely, with those whose belief in Spiritualism does not necessarily prove insanity! Not necessarily! If Dr. Field were equally sane with Mr. Marsh, he would be quite willing to accept Spiritualism with the other improvements of his understanding. The doctor's essay, however, was not read in the interest of science, although this was the pretense. It was given to the world in the interest of a foul conspiracy to destroy Spiritualism, without the shadow of a scientific basis, and is the maundering of indirection, like the drivel of an epileptic ecclesiastic. It was expected to influence the result of the Diss Bebar trial, and proceeded from the same source which has employed every means, foul and fair, to land the Diss Debars in the penitentiary.

Gentlemen of the Dr. Field stamp should define "reason" as the proud prerogative which confers upon man the exclusive power of talking irrationally. "Balaam's ass may have spoken in days of old," said he; "but when a man tells you an ass has spoken to him you believe him insane." If those who were present on this occasion would preserve their reputation for level heads, they should be careful not to acknowledge that they heard Dr. Field speak!

It does not seem to us that any one will be carried off his base by this highfalutin flatulency of the Medico-Legal Society of New York, which is said to comprise some good and true men and several highly-medicated asses, the latter of whom are strangely affected by involuntary twitching of the zygomatic muscles.

THE MORAL QUESTION.

The ideal of any movement always represents its design. The ideal of Spiritualism is purity, honesty, charity, better living, doing and thinking. The moral code of Spiritualism has never been written, but it is recognized and respected by every person who is worthy to be called a Spiritualist, and there are millions of these not identified with the Spiritualist movement. Perhaps they will never be identified with it, but they will live and die good Spiritualists, nevertheless, and their lives will strengthen the spiritual cause.

Spiritualism has a moral standard of surprising excellence, and those who fail to recognize it in the life and work of the great medium, Jesus of Nazareth, must see and feel it in the ever-moving and grandly-inspiring Christ principle, which is at the foundation of every noble work for humanity. It is so large and good a movement, and so rapidly becoming powerful, bad men and women have made their way into its circles, assemblies and work, and these should speedily reform their ways or go elsewhere. The necessity of a fair moral written standard has become evident,—not, perhaps, to those forefathers of the cause who were its sponsers and almoners in the early days of its tribulation, when it was charged with every iniquity worth mentioning, but to those who now see in its broadening foundation the promise of a magnificent and enduring edifice.

The great work of Spiritualism is noiseless as the footfalls of angels, but its results are showing themselves every day in the liberalization of the thought and work of the world, and in mental, moral and material progress. This work is genuine and invaluable. It must not be hindered, but, rather, there is need for its systemization and acceleration. The question at present involved is to some extent philosophical, inasmuch as it deals with matters scientific as well as ethical, but if men and women will duly care for its moral phase, the purely scientific part will take care of itself.

In a way which presents itself to us as impertinent and unseemly, a good man who desires to rank high as a Spiritualist, criticises our article of last week on "Moral Leprosy," and declares that "we have no business to arraign the morals of speakers or mediums," and that "all we have a right to require of them is the service we pay them to perform. All criticism of their moral character is out of place." Then it would be wrong to insist upon morality in any teacher, and it would be right to let honesty, sobriety and virtue go to waste without protest! Is this true? Is it Spiritualism? No, no, dear friend. If you are cognizant of wrong doing anywhere, and fail to protest against it, you become an accomplice after the fact, and cannot be held guiltless. What, then, if you are cognizant of wrong doing by one from whom you seek knowledge of immortal life? Evidently, there is but one side to such a question, unless it is desirable to view immortality in an immoral as well as a moral aspect, which is scarcely probable.

FROWNS AND FREAKS.

Public opinion is the average prejudice of the community. Only the minority of mankind possess and enjoy the truth, and in most communities this minority is composed of the very few. Those who make up the great public, form opinions in the absence of information, and are either too ignorant or indolent to discover and examine the facts in the case, and thus they advertise their willingness to be cheated, bamboozled and hoodwinked. Public opinion is caprice, bias, ignorance, hatred and crippled mentality; the echo of Talmage, Lockwood and Goddard; the champion of musty precedent *versus* alert and invigorating progress. It is ambiguous, unidentified, and wild in its senseless plunging, and can alone claim consistency in its unvarying bitterness;—especially when aimed at any movement which seeks to question its pet dogmas. Public opinion murders truth and reason, so that it may terrorize fools with their ghosts; and this end it assuredly gains.

In every point essential to the character of the animal, the public is an ass, and brays its senseless clamor into all ears, whether they will or not. With more mouths than Briareus, it would seem to have less hands, for it is known by words rather than deeds. It weaves not, neither does it spin, "but roars you like any nightingale." Its saints are so like Judas Iscariot that almost everybody believes in the apostle's succession, and its sinners are only its novices in saintship. The god of the public is Demogorgon. According to Voltaire, he was the lieutenant of the great Architect of the universe, and to him was entrusted the making of the world. He was a being of limited intelligence, and to his blunders all the evils of mortal life are attributed.

Public favor reminds us of the black horse of Agib, in "Arabian Nights," which, when mounted, flew away, alighted at some distant and unfrequented spot, kicked Agib off, and with a wisk of its tail, put his eyes out. Condemnation is probably better in the long run, for with that you do not expect favor nor become the victim of disappointment; and at the worst it is nothing but foul air, modified by garlic, beer and blasphemy. The numerical majority almost invariably prays that numbers may sanctify the thing which truth condemns, but the majority of thinkers never fail to mark time with the melodious diapason of truth and justice. These are eternal principles, so let us march with the thinkers and permit ignorance and bigotry to make their own pace.

Public favor is a mercenary Jezebel, who will do anything for revenue, no matter what the interest may be. She is the patron saint of commerce—of a certain kind; a sister in every church that is sufficiently orthodox to protect her "trade;" a professor of every virtue and a proficient in every vice. There are no seeds of truth in her life, but only the seeds of corrnption. Spiritualism wants her not till she is wholly reformed and wholesomely deoderized.

Were the weather anything like propitions the Society of Union Spiritualists would have to adjourn to the Grand Opera House, or some other more commodious place to accommodate all who would come to listen to the thorough, enthusiastic expounding of spirit philosophy, and the test illustration of it by our present lecturer, Mr. J. Frank Baxter, who seems to contain within himself all that is necessary to present these great truths and the demonstrations of them to all classes of investigators.

His arguments and deep reasoning reach and satisfy the cravings of the strong for strong food, while for those who may not feast upon such solid things he has a bountiful repast ready to follow—for all those who require a light regime, and his music combines all attributes, and preserves harmony and unity among all this great diversity of elements. It appeals, it commands, it draws, and welds into one all shades and qualities of magnetisms and emenations, making a strong beautiful cord that binds them into one, and himself to them.

This is Mr. Baxter's second visit to Cincinnati, and both times he has been greeted with *severely* bad weather. First one extreme, now the other. We hope the next will be made famous by a happy medium and then the far-reaching good resultant upon his visits will be even more wide-spread.

He will be with us for two more Sundays, and all who have not yet treated themselves to his lectures will feel amply repaid to go and hear him and sorry they did not go sooner.

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy.

Say, Spiritualists, don't you think there are mud-slinger, back-biters, vilifiers and grabbers enough *outside* of our ranks? Is it not beneath you to show jealousy—to show distrust and disbelief in any phase of mediumship you are not familiar with? Will you say that he who stands beside you is a falsifier, and that there is nothing beyond, simply because his sight is stronger and farther-reaching than yours?

Will we not all be better, and do better, if we *thoroughly* investigate before pronouncing a denunciatory fiat? Our platform is so broad and so liberal that there is room for all without crowding or jostling. If an individual can show a clean moral record—and be sure of your own—give him your charity on his other imperfections, and an opportunity to grow. Don't crowd him; don't slur him; recognize him for all he is worth.

Live and let live.

Critics and Criticism.

One of your writers in a late issue says that, "the vice of drunkenness has been preached against and punished time out of mind, especially in all churches calling themselves Christian." The church, as a body, never started a reform movement. I have read the history of the church with the view of arriving at truth, and I cannot find a single instance where the church has not opposed reform. It is the same with political parties. All reform movements are started by individuals and worked up, and when they become popular they are adopted by the church or party, and all the fault I have to find is, that they do not give the "fly on the wheel" any credit.

The temperance movement had become popular long before Father Mathews took up his noble work. Thousands of Christians did like work long before the church adopted it as its own. Wilberforce worked many long years before he got any encouragement from the church of England. It is the same to-day as it ever has been. Look at the vote of the Presbyterians in convention assembled on evolution. A large majority were opposed to it; but a few years hence they will *adopt it* and claim that the Bible teaches it. The Methodists, about the same time, in their delegate convention, would not allow the female delegates to have a vote in the proceedings. Probably two-thirds of the members of their churches are women, and without their aid they could not run their churches six months. But the time will come soon when they will have a voice in their proceedings, and then it will be hard to find a man in their organization that had not always been in favor of it. They expelled Prof. Winchel from the Fisk University because he did not hold to the Bible story of the creation. So it goes all along the line. The Andover professors are on trial because they have got a little in advance of the rest, and believe that it is possible for God to save the heathen who have never heard of his son. I do not wish to say these things in a fault-finding way. It is probably the best for the human family that all organized bodies move slowly. They put down the brakes and steady the coach.

But the church is moving, as we can all see. The doctrines taught fifty years ago would not be tolerated to-day. Now "We" the agitators the "fly on the wheel" claim our share of this work, which has made it possible for a man to be a Spiritualist and at the same time be a member of a church.

The converts to Modern Spiritualism, when it was first started, were largely made from the infidel ranks, and the churches expelled all within their folds who dared to investigate. But now a large portion come from the Christian ranks. For that reason I should like to see a continuation of your editorial remarks on mediumship. I would extend it so as to cover all inspiration. We want to know all the conditions necessary to get the highest and best inspiration. We want to know why four hundred of the Lord's prophets told a lie, and only one told the truth. See 2 Chronicles, chap. xviii. Whether inspiration can be superior to the person inspired, or will a cracked fiddle show its defects by whomsoever played upon.

The object of discussion should be to arrive at truth, and all personal matters, as far as possible, left out. I think all spirit communications should be received for what they are worth, and our best judgment should be used in regard to them, and not in the "thus saith the Lord way." L. C. WHITING.

EAST SAGINAW, MICH.

"I'll bet I've got some of the meanest neighbors a fellow ever had," said a man yesterday to some half dozen loungers, "they're always on the borrow. One family in particular, sends every day or two for a cup of browned coffee (of which we keep only the very best), and then returns in place of it a most inferior article. We are going to head em off on that, though; they owe us a cup now and when they fetch it home, wife's going to set it away and loan it to 'em again."—Detroit Free Press.

A Philadelphia salloon-keeper has gone crazy over his failure to get a license. That's one. Keep tally. On the other side count up the maniacs made by having whisky peddled freely on every corner. Add the list of woman crazed and then count in the number of children begotten in rum and bred under saloon influence. Statistics have been appealed to in vain on that side. We can stand one case of insanity on the side of reform. The best of it is the law is going to be enforced, and those who enforce it are not the only ones who will suffer. The growth of "Law and Order" sentiment is steady and sure. It will cover the land. The dive-keeper must begin to adjust himself to better order and to decenter society. He must not let the law strike him unprepared.—[Globe Democrat.

THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY.........EDITOR
Assisted by a Corps of able Writers.

CINCINNATI.........JUNE 23, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Mr. Baxter's subjects for Sunday, June 24, 1888:—

Morning:

"The Naturalness of Physical Death."

Evening:

"The Existence and Emancipation of the Spiritual Body."

The questions to be answered through our columns must not be of a personal nature; for the object of giving information and instruction to *all* would be lost. Your private questions should be sent by you to some medium for private answers.

We are in receipt of the "Wide Awake," for June. It is full of interest for young and old, parents and children. This issue is particularly pleasing; being replete with stories, poems, and pictures that are entertaining, and full of instruction, adventure fun and pathos. It is a magazine we would like to see on every family table. $2.40 a year: D. Lothrop Co., Boston, Mass.

Vitapathic Sanative Tea, concerning which many are inquiring, is made of the Electric tree and the blossoms of the Magnetic bush of South America.

It makes a delightful beverage and takes the place of tea and coffee. It is highly recommended by those who have tried it as a blood purifier and antiseptic. It is put up in 50 ct. packages and sold by all Vitapathic physicians everywhere.

It is very strong and only a small quantity is needed for a drawing. The aroma and steam from this boiling tea is also a good disinfectant for a sick room.

Free Thinkers' Magazine for June contains, first, an article on the War Department and Science, which shows forth another case of oppression to a scientist and progressionist, Dr. R. W. Shufeldt. We are glad the matter is being awed, and hope the final result will be a step toward the recognition of scientific worth by our government. An article also by Lyman Howe in support of spirit manifestations, in which he concludes that "facts are stubborn things," and so long as skeptics can find no other explanation for them, they might as well let them pass for what they claim to be. The whole June number is interesting.

Instead of writing or preaching on any subject, from the theory, and stating the practicability or impracticability of it according to your own deductions, go and make a practical demonstration and you will then have done something that there is no going behind.

Don't say you don't believe Dr. Dobson can cure as people testify that he does; don't say it cannot be. *Try him*; or if you are not sick, tell your sick friend who is about discouraged and persuade him to try him for one month, and then judge from *facts*. Facts are the only things that establish the truth of anything.

Phrenological Journal, which is devoted to health as well as science, sustains itself well this month. The health and tone of morals and physical nature always go hand in hand, as this journal always maintains, and we like the manner in which they put ever before all that a clean body only can be a fit habitation for a clean soul. Their "Cigarette Vote" article is timely and it also shows up by the showing of that Senatorial action which side in politics is for reform and improvement. The Republicans voted solidly against the sale of paper cigarettes to boys.

The petition was brought by 267 physicians who united in denouncing this favorite bad habit. But the advocates of the tobacco trade were too numerous and too wealthy.

If our contribitors will be kind enough to remember that there are no rules for orthography of proper names and be sure and give each letter plainly, we will be so grateful that we will feel like making some one a donation. Many names come to us which might be easily read if we were familiar with them, but not being, and greatly disliking to make a mistake, we study upon the 'u's" and "n's" that come in the line of possibility of being as likely one as the other, the "m's" the undotted "i's," the looped "t's," the demoralized "g's" and "y's," until we feel cross-eyed and brain-twisted, and then decide that we are agnostic on that point and leave it to the compositor who might make a lucky hit; and then we wince until the blow falls, said blow being a letter from the writer asking a correction on Mr. So-and-so's name, and the correction is generally as easily read as the first writing.

Now do please spell your own and your neighbor's name *plainly*, and we will get it right every time though we never saw it before and you will be able to read it yourself when it comes out in print.

Editorial Correspondence.

The Diss Debars Found to be Dangerous Conspirators!—They "Defraud" Mr. Marsh, in Spite of His Testimony to the Contrary—What the Trial Has Demonstrated—Bravery of the Secular Press—More "Exposures"—Parson M. M. Pomeroy and Mrs. Wells at Adelphia Hall Yesterday—Talmage on Sunday Newspapers—Sentence of the Diss Debars—Revival of "Heresy."

NEW YORK, June 18, 1888.

"We find them guilty, with a recommendation to mercy, because of mitigating circumstances."

Such was the verdict of the jury in the Diss Debar conspiracy case, after eleven ballots in the jury-room. There was a general impression in the community that the jury would not agree, as these wise ones were out nineteen hours before reaching a conclusion; but now the conundrum arises as to what sort of a present a person can receive without becoming guilty as a conspirator. Mr. Marsh gave Madame Diss Debar the residence property on Lexington Avenue as remuneration for mediumistic work which resulted in the production of seventy-five oil paintings and several hundred of the most beautiful tablets the eye of man ever rested upon, and if he would sell these works of art they would realize vastly more money than could be obtained for the real estate. He deeded her the property without solicitation, and after her arrest she redeeded it to him without a hint from anybody for her to do so. These are the facts, and in the face of them, and in direct disregard of Mr. Marsh's testimony, she and her husband were found guilty of conspiracy to defraud Mr. Marsh! The maximum penalty is imprisonment for a year, or a fine of five hundred dollars, neither of which will be imposed to the full limit; but it does not seem possible that any one honestly believes there is here the least occasion for punishment. What is the object of punishment? We are told, to restrain others from the same act. Was there a man upon that jury that would have acted more honestly under similar conditions than Madame Diss Debar? Probable there was not one who would redeed the property passed for a consideration, so long as he could hold it, whether charged with conspiracy or something worse.

This trial has demonstrated some of the animus of persecution in a century of light and knowledge, and we are sorry to say that from it a fair idea may be obtained of the murderous tyranny of religion during the twelve hundred years following the era of Justin Martyr, when even the right to inquire was denied, and thinkers lost their heads as the penalty of possessing brains. The spirit of persecution is no less intense now than then, and were means for the punishment of "heresy" equally handy, our fair land would be stained by the blood of martyrs for the truth's sake. Still, there is one great privilege left. They can be punished for "conspiracy," whether they conspire or not! It is something of an abridgment of the powers of the church, but let it be remembered that a majority of people have now gained the right to inquire.

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Somebody says there are a good many curious people in the world. So? And quite a lot of them are Spiritualists. Yes, indeed. But not a few of the subjects of notices in the dailies headed "Another Medium Exposed," fail to respond to the specifications when a Spiritualist is absolutely in request, and it is almost suspected that occasionally an enterprising newspaper gets up a man or woman of "straw" as the basis of an illustrated sensational "Expose," as it often happens that the subject of these affairs is unknown to the community as a medium. It is an old newspaper trick to set a man up for no purpose in the world but to knock him down. It can be done with remarkable impunity and at slight expense, and frequently in the interest of true Christianity, but nevertheles, truth will remain in the ascendant.

Yesterday morning Mr. Wm. C. Bowen, of Brooklyn, spoke at Adelphi Hall upon the religious and scientific aspects of Spiritualism, and Mr. Brigham spoke at Conservatory Hall in Brooklyn. At Adelphi Hall, in the afternoon, there was a meeting of extraordinary interest, and it attracted a large audience. The principal attractions were a reply to Talmage by Parson Mark M. Pomeroy, and tests by Mrs. E. A. Wells. There was singing in abundance by half a dozen soloists, and a reading by Mrs. Henry J. Newton.

It will occur to the careless thinker that Talmage has had so many replies, there is nothing left to say to him. We know he has been demolished by fifty speakers and the American Spiritualist Alliance, but, as his falsehoods were numbered by the thousand, and to offset each there are ten thousand truths, a great deal of time is required to exhaust the subject. Parson Pomeroy related a few biblical incidents, in the lives of Elkannah, Samuel, Eli, Saul and the Woman of Endor, which, if true, prove brother Talmage untruthful or ignorant, and Spiritualism a truth of truths. The address was eloquent and well-timed, and the enthusiasm of the auditors heartily expressed

Mrs. Wells' tests improve with each successive Sunday, yet one gets the impression on every occasion that there is no more room for improvement. All of the numerous tests she gave yesterday were recognized. They were principally, perhaps entirely, for strangers, of wonderful variety, and some were positively astounding in circumstance and incident. The large audience sat spell-bound and evidently longed for more.

The recent successes of Mrs. Wells upon the lecture platform present her to the public in a new light, as a worker of such rare and varied powers that her services in behalf of societies and camps must soon be in great demand. We learn that she will respond to requests for platform work outside of this city during the summer and fall, and possibly to some extent in the winter months. Next Sunday afternoon she will speak at Adelphi Hall on "The Immortality of Spiritualism," (rather a startling text!) and it is expected she will advance many novel and original views. As next Sunday's meetings will be the last previous to adjournment for the warm season, a large audience may be safely counted upon. Mrs. Brigham will occupy the rostrum at the morning and evening services.

There was a fresh sensation yesterday at the Brooklyn Tabernacle. Mr. Talmage preached against Sunday newspapers and called them bad names; "but," he said, "we will always have them. Therefore they must be converted into religious journals, like the Sunday-school publications." The Sunday *World* as a Sunday school publication would be equivalent to the Cincinnati *Enquirer* as an organ of the Methodist or Presbyterian faith! It will scarcely work, for there is an idea abroad that the Sunday newspaper has a work to perform quite as important, and probably quite as moral, as that done by brother Talmage. Certainly it is quite as truthful and instructive, and people are understanding more and more clearly that truth will make its way at all times, upon every day of the week.

Information just now reaches us from Judge Gildersleeves's court that the Diss Debars are sentenced to imprisonment on Blackwell's Island for a term of six months, for conspiracy to defraud Luther R. Marsh of his possessions. Nothing like this was proved, and everybody knows it is only nominally the reason. Spiritualism is the crime for which they are punished, and every medium in New York to-day is liable to the same species of injustice, provided the least pretext for arrest is discovered. Intimations are plentiful that people are to be arrested on suspicion of Spiritualist proclivities, and that "heresy" is once more to be rated as a deadly crime. There is no plentiful lack of those who are amenable to the charge, but the course of safety will be found in leaving them religiously alone.

L. B.

WHAT IS A QUACK?

A gentleman, who is apparently a subscriber to the idea that an editor knows everything, asks for a comprehensive definition of "A Quack." From our point of observation he is a person who lacks only a small piece of parchment, called "diploma," to make him a physician. If there is anything which appears libelous in this extract from our dictionary, we beg the quack's pardon, for there is not the least intention to hurt his feelings.

Our experience with quacks is small, but we have read about some of this ilk, and their doings, after they reached their secondary condition and became identified with organized ignorance. For instance, an organization known as the Medico Legal Society met at the Buckingham Hotel, in New York city, on Wednesday evening, 13th inst., and listened to an essay by Dr. Matthew M. Field, on the question, "Is belief in Spiritualism ever evidence of Insanity *per se*?"

In the hands of a man "supremely great" this would be a mighty theme. Let us see what Dr. Field did with it. He divided believers in Spiritualism into three classes:

First, Those who make it a business to mystify, viz., the so-called mediums. Second, Those who attend seances, who wonder at the strange things they see, and believe they are brought about by supernatural means. Third, Those who, without the intervention of others, believe that they see the dead, or those at a distance, face to face. "Those of the last class," said he, "are all insane."

"But abstract belief in Spiritualism is no evidence of insanity," he continued. "A man can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to him that you have evidence of his insanity. Balaam's ass may have spoken in days of old, but, when a man tells you that an ass has spoken to him, you believe him insane. In that middle class, which believes in manifestations produced by others, while it is mainly formed of weak-minded people with some brilliant exceptions, it can not be said that this belief indicates insanity, though such a belief in a person of mature years, and of acknowledged good judgment, may well be taken as a sign of mental deterioration. In this class there is delusion but no hallucination, because there is an actual external object produced."

There was a good deal of this sort of assertion without the shadow of evidence, and totally without logical bearing upon the question. It was received as "the *dictum* of science," which, of course, goes without proof.

In the discussion which followed the reading, Dr. Field was kind enough to say that he placed Luther R. Marsh in the second class, namely, with those whose belief in Spiritualism does not necessarily prove insanity! Not necessarily! If Dr. Field were equally sane with Mr. Marsh, he would be quite willing to accept Spiritualism with the other improvements of his understanding. The doctor's essay, however, was not read in the interest of science, although this was the pretense. It was given to the world in the interest of a foul conspiracy to destroy Spiritualism, without the shadow of a scientific basis, and is the maundering of indirection, like the drivel of an epileptic ecclesiastic. It was expected to influence the result of the Diss Bebar trial, and proceeded from the same source which has employed every means, foul and fair, to land the Diss Debars in the penitentiary.

Gentlemen of the Dr. Field stamp should define "reason" as the proud prerogative which confers upon man the exclusive power of talking irrationally. "Balaam's ass may have spoken in days of old," said he; "but when a man tells you an ass has spoken to him you believe him insane." If those who were present on this occasion would preserve their reputation for level heads, they should be careful not to acknowledge that they heard Dr. Field speak!

It does not seem to us that any one will be carried off his base by this highfalutin flatulency of the Medico-Legal Society of New York, which is said to comprise some good and true men and several highly-medicated asses, the latter of whom are strangely affected by involuntary twitching of the zygomatic muscles.

THE MORAL QUESTION.

The ideal of any movement always represents its design. The ideal of Spiritualism is purity, honesty, charity, better living, doing and thinking. The moral code of Spiritualism has never been written, but it is recognized and respected by every person who is worthy to be called a Spiritualist, and there are millions of these not identified with the Spiritualist movement. Perhaps they will never be identified with it, but they will live and die good Spiritualists, nevertheless, and their lives will strengthen the spiritual cause.

Spiritualism has a moral standard of surprising excellence, and those who fail to recognize it in the life and work of the great medium, Jesus of Nazareth, must see and feel it in the ever-moving and grandly-inspiring Christ principle, which is at the foundation of every noble work for humanity. It is so large and good a movement, and so rapidly becoming powerful, bad men and women have made their way into its circles, assemblies and work, and these should speedily reform their ways or go elsewhere. The necessity of a fair moral written standard has become evident,—not, perhaps, to those forefathers of the cause who were its sponsers and almoners in the early days of its tribulation, when it was charged with every iniquity worth mentioning, but to those who now see in its broadening foundation the promise of a magnificent and enduring edifice.

The great work of Spiritualism is noiseless as the footfalls of angels, but its results are showing themselves *every* day in the liberalization of the thought and work of the world, and in mental, moral and material progress. This work is genuine and invaluable. It must not be hindered, but, rather, there is need for its systemization and acceleration. The question at present involved is to some extent philosophical, inasmuch as it deals with matters scientific as well as ethical, but if men and women will duly care for its moral phase, the purely scientific part will take care of itself.

In a way which presents itself to us as impertinent and unseemly, a good man who desires to rank high as a Spiritualist, criticises our article of last week on "Moral Leprosy," and declares that "we have no business to arraign the morals of speakers or mediums," and that "all we have a right to require of them is the service we pay them to perform. All criticism of their moral character is out of place." Then it would be wrong to insist upon morality in any teacher, and it would be right to let honesty, sobriety and virtue go to waste without protest! Is this true? Is it Spiritualism? No, no, dear friend. If you are cognizant of wrong doing anywhere, and fail to protest against it, you become an accomplice after the fact, and cannot be held guiltless. What, then, if you are cognizant of wrong doing by one from whom you seek knowledge of immortal life? Evidently, there is but one side to such a question, unless it is desirable to view immortality in an immoral as well as a moral aspect, which is scarcely probable.

FROWNS AND FREAKS.

Public opinion is the average prejudice of the community. Only the minority of mankind possess and enjoy the truth, and in most communities this minority is composed of the very few. Those who make up the great public, form opinions in the absence of information, and are either too ignorant or indolent to discover and examine the facts in the case, and thus they advertise their willingness to be cheated, bamboozled and hoodwinked. Public opinion is caprice, bias, ignorance, hatred and crippled mentality; the echo of Talmage, Lockwood and Goddard; the champion of musty precedent *versus* alert and invigorating progress. It is ambiguous, unidentified, and wild in its senseless plunging, and can alone claim consistency in its unvarying bitterness;—especially when aimed at any movement which seeks to question its pet dogmas. Public opinion murders truth and reason, so that it may terrorize fools with their ghosts; and this end it assuredly gains.

In every point essential to the character of the animal, the public is an ass, and brays its senseless clamor into all ears, whether they will or not. With more mouths than Briareus, it would seem to have less hands, for it is known by words rather than deeds. It weaves not, neither does it spin, "but roars you like any nightingale." Its saints are so like Judas Iscariot that almost everybody believes in the apostle's succession, and its sinners are only its novices in saintship. The god of the public is Demogorgon. According to Voltaire, he was the lieutenant of the great Architect of the universe, and to him was entrusted the making of the world. He was a being of limited intelligence, and to his blunders all the evils of mortal life are attributed.

Public favor reminds us of the black horse of Agib, in "Arabian Nights," which, when mounted, flew away, alighted at some distant and unfrequented spot, kicked Agib off, and with a wisk of its tail, put his eyes out. Condemnation is probably better in the long run, for with that you do not expect favor nor become the victim of disappointment; and at the worst it is nothing but foul air, modified by garlic, beer and blasphemy. The numerical majority almost invariably prays that numbers may sanctify the thing which truth condemns, but the majority of thinkers never fail to mark time with the melodious diapason of truth and justice. These are eternal principles, so let us march with the thinkers and permit ignorance and bigotry to make their own pace.

Public favor is a mercenary Jezebel, who will do anything for revenue, no matter what the interest may be. She is the patron saint of commerce—of a certain kind; a sister in every church that is sufficiently orthodox to protect her "trade;" a professor of every virtue and a proficient in every vice. There are no seeds of truth in her life, but only the seeds of corrnption. Spiritualism wants her not till she is wholly reformed and wholesomely deoderized.

Were the weather anything like propitions the Society of Union Spiritualists would have to adjourn to the Grand Opera House, or some other more commodious place to accommodate all who would come to listen to the thorough, enthusiastic expounding of spirit philosophy, and the test illustration of it by our present lecturer, Mr. J. Frank Baxter, who seems to contain within himself all that is necessary to present these great truths and the demonstrations of them to all classes of investigators.

His arguments and deep reasoning reach and satisfy the cravings of the strong for strong food, while for those who may not feast upon such solid things he has a bountiful repast ready to follow—for all those who require a light regime, and his music combines all attributes, and preserves harmony and unity among all this great diversity of elements. It appeals, it commands, it draws, and welds into one all shades and qualities of magnetisms and emenations, making a strong beautiful cord that binds them into one, and himself to them.

This is Mr. Baxter's second visit to Cincinnati, and both times he has been greeted with *severely* bad weather. First one extreme, now the other. We hope the next will be made famous by a happy medium and then the far-reaching good resultant upon his visits will be even more wide-spread.

He will be with us for two more Sundays, and all who have not yet treated themselves to his lectures will feel amply repaid to go and hear him and sorry they did not go sooner.

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy.

Say, Spiritualists, don't you think there are mud-slinger, back-biters, villifiers and grabbers enough *outside* of our ranks? Is it not beneath you to show jealousy—to show distrust and disbelief in any phase of mediumship you are not familiar with? Will you say that he who stands beside you is a falsifier, and that there is nothing beyond, simply because his sight is stronger and farther-reaching than yours?

Will we not all be better, and do better, if we *thoroughly* investigate before pronouncing a denunciatory fiat? Our platform is so broad and so liberal that there is room for all without crowding or jostling. If an individual can show a clean moral record—and be sure of your own—give him your charity on his other imperfections, and an opportunity to grow. Don't crowd him; don't siur him; recognize him for all he is worth.

Live and let live.

Critics and Criticism.

One of your writers in a late issue says that, "the vice of drunkenness has been preached against and punished time out of mind, especially in all churches calling themselves Christian" The church, as a body, never started a reform movement. I have read the history of the church with the view of arriving at truth, and I cannot find a single instance where the church has not opposed reform. It is the same with political parties. All reform movements are started by individuals and worked up, and when they become popular they are adopted by the church or party, and all the fault I have to find is, that they do not give the "fly on the wheel" any credit.

The temperance movement had become popular long before Father Mathews took up his noble work. Thousands of Christians did like work long before the church adopted it as its own. Wilberforce worked many long years before he got any encouragement from the church of England. It is the same to-day as it ever has been. Look at the vote of the Presbyterians in convention assembled on evolution. A large majority were opposed to it; but a few years hence they will adopt it and claim that the Bible teaches it. The Methodists, about the same time, in their delegate convention, would not allow the female delegates to have a vote in the proceedings. Probably two-thirds of the members of their churches are women, and without their aid they could not run their churches six months. But the time will come soon when they will have a voice in their proceedings, and then it will be hard to find a man in their organization that had not always been in favor of it. They expelled Prof. Winchel from the Fisk University because he did not hold to the Bible story of the creation. So it goes all along the line. The Andover professors are on trial because they have got a little in advance of the rest, and believe that it is possible for God to save the heathen who have never heard of his son. I do not wish to say these things in a fault-finding way. It is probably the best for the human family that all organized bodies move slowly. They put down the brakes and steady the coach.

But the church is moving, as we can all see. The doctrines taught fifty years ago would not be tolerated to-day. Now "We" the agitators the "fly on the wheel" claim our share of this work, which has made it possible for a man to be a Spiritualist and at the same time be a member of a church.

The converts to Modern Spiritualism, when it was first started, were largely made from the infidel ranks, and the churches expelled all within their folds who dared to investigate. But now a large portion come from the Christian ranks. For that reason I should like to see a continuation of your editorial remarks on mediumship. I would extend it so as to cover all inspiration. We want to know all the conditions necessary to get the highest and best inspiration. We want to know why four hundred of the Lord's prophets told a lie, and only one told the truth. See 2 Chronicles, chap. xviii. Whether inspiration can be superior to the person inspired, or will a cracked fiddle show its defects by whomsoever played upon.

The object of discussion should be to arrive at truth, and all personal matters, as far as possible, left out. I think all spirit communications should be received for what they are worth, and our best judgment should be used in regard to them, and not in the "thus saith the Lord way."

L. C. WHITING.

EAST SAGINAW, MICH.

"I'll bet I've got some of the meanest neighbors a fellow ever had," said a man yesterday to some half dozen loungers, "they're always on the borrow. One family in particular, sends every day or two for a cup of browned coffee (of which we keep only the very best), and then returns in place of it a most inferior article. We are going to head em off on that, though; they owe us a cup now and when they fetch it home, wife's going to set it away and loan it to 'em again."—Detroit Free Press.

A Philadelphia saloon-keeper has gone crazy over his failure to get a license. That's one. Keep tally. On the other side count up the maniacs made by having whisky peddled freely on every corner. Add the list of woman crazed and then count in the number of children begotten in rum and bred under saloon influence. Statistics have been appealed to in vain on that side. We can stand one case of insanity on the side of reform. The best of it is the law is going to be enforced, and those who enforce it are not the only ones who will suffer. The growth of "Law and Order" sentiment is steady and sure. It will cover the land. The dive-keeper must begin to adjust himself to better order and to decenter society. He must not let the law strike him unprepared.—[Globe Democrat.

CAMP MEETINGS.

Parkland, Pa. Dates not given.

Cassadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th.

California Camp, at Oakland, Cal., from June 3 to July 1st.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburgh, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 26.

Morristown, Minn., from June 13th to July 18th.

Verona Park, Maine. From August 12th to to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mantua Association will hold a Union Basket pic-nic, Sunday, July 1st, at Atlantic Grove, Mantua Station, O.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Pleasant Park, Clinton, Iowa.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mrs. Nellie Cofran is located at Onset.

Mary L. French is open for engagements for 1889.

John Stater is pushing forward the work at Chicago.

Mrs. Lunt Parker and Lily May, at hall 106 Washington avenue, Lansing, Mich.

J. S. Loveland is speaking at Milwaukee. Large audiences and good interest.

J. W. Fletcher will speak at Parkland, Pa., and Sunapee, N. H. Camp Meetings.

Miss Helen Berry will soon locate at Onset Bay.

A. W. S. Rothermel is at present at Bear Mountain, Ark.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver. Col.

J. Clegg Wright speaks during June at Philadelphia; corner Eighth and Spring Garden streets.

Prof. J. Madison Allen has entered upon his third engagement at Peoria, Ill. Will be at Mt. Pleasant Camp, Iowa, during July.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Clara A. Field would like to engage for the Sundays of June. Care of Banner of Light, Boston, Mass.

Mrs. Anna Orvis conducts services for The Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Dean Clark is open for engagements for June and July. Can be addressed care of Colby & Rich, Boston, Mass.

Walter Howell's engagement list is filled to the close of 1888. Casadaga Camp Meeting. July 21st. His address is 248 N. Division St. Buffalo, N. Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing medium of New York City, has changed her residence to 990 Sixth avenue, where she has commodious apartments.

John Slater, of New York, is giving seances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 22d street, Chicago, Ill.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st., Boston, Mass.

Bishop A. Beale, at Glen Falls, N. Y., for the rest of May; at Bridgeport. Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of June; July 21st to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 13th, at Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 26. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

J. Frank Baxter, at present lecturing in Cincinnati, has engagements for Sundays—July 1, in West Duxbury, Mass.; July 8, in Ridge Hill Grove, Scituate, Mass.; July 15, in Wachusett Park, Westminster, Mass.; July 22, at the Parkland, Penna., Camp Meeting; and July 29, at Hanson, Mass.

His August appointments take him to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively.

September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Willimantic, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan has been very busily engaged since she left Cincinnati, in many States, Cities and towns. She is passing the month of June in Worcester, Mass., and adjoining towns. Fine audiences have greeted her everywhere. She well lecture July 1st at Hanson, Mass., Camp Meeting.

July 4th to 9th, Parkland, Penn., Camp Meeting.

July 11th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Cassadaga, N.Y. Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H.,

August 22nd to 25th Queen City Park. Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Boutelle, Business Manager, South Framingham Mass.

B. M. Lawrence will answer calls to lecture with or without his stereoptican and spirit pictures, on Sundays or week day evenings. He has a large and fine collection of spirit pictures. Address, care Banner of Light.

Dr. H. F. Merrill intends to remain West and South, canceling eastern engagements, Address, Chattanooga, Tenn.

J. C. Street will act as Chairman at Cassadaga Camp Meeting this season, and will open, about the last week in July, a class for Occult Science and cultivation of Spiritual Gifts at that place.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada.

Address, 54 Boswick street, Grand Rapids Michigan.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell. Trance. 232 Findlay St

Mrs. S. Seerey, 34 Gest street, Trumpet and Slate Writing.

Mrs. Seery will leave for Evansville on Monday June 25th to be absent one week.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findley streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert. Trumpet. 67 Marshall Ave.

Mrs. Stewart. Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Cissna. Independent Slate Writer. 83 Mill street.

Mrs. Belle Ireland. Trance. 365 Elm street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street. Trumpet.

THE WISCONSIN STATE ASSOCIATION OF SPIRITUALISTS

OFFICERS:

Wm. M. Lockwood, President, Ripon; Mrs. L. M. Spencer, Vice-President, Milwaukee; Dr. J. C. Phillips, Secretary, Omro; J. Woodruff, Treasurer, Ripon.

EXECUTIVE COMMITTE:

Levi Nelson, Columbus; Morris Pratt, Milton Junction; Wm. F. Scoville, Princeton.

To the Friends of Intellectual Progression and Spiritual Philosophy:—The Officers, Executive Board and members of the Wisconsin State Association of Spiritualists, desiring to extend the boundaries of Spiritual truth, and to unite in a common brotherhood the moral and secular interests of all those in sympathy with the philosophy of Spiritualism, invite your attention to the Constitution and By-Laws of the Wisconsin State Benevolent Society, and earnestly solicit your name and co-operation.

This organization is formulated in the mutual interests of those who fellowship and are in sympathy with a fraternal brotherhood that provides not only "intellectual food" during earth existence, but a kindly regard for the temporal care and provision of those asscíated with us, at the time of earthly demise. No other secular institution offers its members so much for so reasonable compensation. The only requirements are, that members of this Society maintain their standing or membership in the Wisconsin State Association of Spiritualists at the nominal price of $1 per year, and pay the very small assessments stipulated in the Constitution of this Society, upon being notified of the death of any member, by the Secretary.

By becoming a member of this Society, you are entitled not only to all of the privileges in the management of its secular affairs, but you help to promote the discussion and examination into the data and claims of the progressive philosophy of Spiritualism, with its wonderful psychical phenomena. It would seem that all grades of free thought might unite upon this liberal platform for mutual benefit and philosophical investigation, and at the same time receive the financial aid, in the secular adjustment of the closing scenes of earth existence. Send to the Secretary for a copy of the Constitution and By-Laws of the Wisconsin State Benevolent Society of Spiritualists, and ask your neighbor to join with you in becoming members. Show this circular to those whom you think would feel an interest in the organization, and oblige Fraternally.

DR. J. C. PHILLIPS, Sec'y.

Notice

To Friends of Lookout Mountain Camp Meeting.

I have arranged with the Central Traffic Association, Trunk Line Passenger Association and the Southern Passenger Association to give a certificate that persons pay full fare to Chattanooga, when they attend the camp meeting in July, by which only I can insure the return rate of one-third fare. Such certificate can be obtained commencing June 28th.

As many persons have previously complained that they could not obtain the certificate from their local agent, I will be greatly obliged if interested persons in each locality will at once make the request of their railroad agents if such certificate can be obtained when they purchase tickets. If said agents are not advised, please urge them to write for information and blank certificate; also notify me at once if they decline to do so or are not prepared to accede to the general instructions issued. Fraternally,

G. W. KATES,
Secretary Lookout Mountain Camp Meeting Association, Chattanooga, Tenn.

Attention, Cincinnati Mediums and piritualists.

It is the desire to hold in Grand Army Hall during the months of July and August "Mediums' Meetings" each Sunday morning. They certainly can do much good for those seeking light. The mediums to give tests and their experiences as well as short discourses.

How many will respond to this call. All mediums are invited, and requested to send to the Secretary of the Society notice if they will attend and assist.

Cassadaga Camp.

Open from July 21st, to August 26th, 1888, in Chautauqua County, N. Y.

The camp meeting ground is eight miles from Lake Erie, and seven hundred feet above it. Situated midway between New York and Chicago, and convenient of access from all points.

It lies on the shore of a beautiful chain of lakes, and at an elevation of nearly one thousand feet above the level of the sea.

Here can be found the perfection of delightful water, scenery and purity of mountain air. Owing to the great altitude and purity of atmosphere and water, malarial, contagious and epidemic disease are almost entirely unknown. Rest, recreation and rejuvination are to be found here for any one; and added to these the rich advantages and enjoyment to believers and investigators of spiritual philosophy. Hotel and camping accommodations are brought to a state of perfection

A building, to serve the purpose of a library and reading room and for the holding of seances, lectures to classes, etc., will be ready for occupancy this season.

Every Friday morning will be set apart for the Children's Lyceum, and everything be done to make it of pleasure and profit to them. The rostrum will be set apart for their use and occupied by the children and their leader.

The Meadville Orchestra will be in attendance and give daily concerts, and play for the dancing. Pianists, organists, and vocalists will vie with the song birds to furnish merry music.

PROGRAM.

1888.

July 21, Saturday—Walter Howell, London, Eng.
July 22, Sunday—Walter Howell and Mrs. Cora L. V. Richmond, Chicago, Ill.
July 23, Monday—Conference.
July 24, Tuesday—Dr. J. C. Street, Boston Mass.
July 25, Wednesday—Mrs. Cora L. V. Richmond.
July 26, Thursday—Miss Jennie B. Hagan, Massachusetts.
July 27, Friday—Dr. J. C. Street.
July 28, Saturday—Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.
July 29, Sunday—Miss Cora L. V. Richmond and A. B. French, Clyde, Ohio.
July 30, Monday—Conference.
July 31, Tuesday—Waller Howell.
Aug. 1, Wednesday—Chas Dawbarn, New York City.
August 2, Thursday—Mrs. Cora L. V. Richmond.
Aug. 3, Friday—Chas. Dawbarn.
Aug. 4, Saturday—Walter Howell and Mrs. Cora Richmond.
Aug. 5, Sunday—Chas. Dawbarn and Mrs. Colby Luther, Crown Point, Ind.
Aug. 6, Monday—Conference.
Aug. 7, Tuesday—Mrs. Colby Luther.
Aug. 8, Wednesday—J. Frank Baxter, of Chelsea, Mass.
Aug. 9, Thursday—Mrs. H. S. Lake, Boston, Mass.
Aug. 10, Friday—J. Frank Baxter.
Aug. 11, Saturday—W. F. Peck and Mrs. Colby Luther.
Aug. 12, Sunday—Mrs. H. S. Lake and J. Frank Baxter.
Aug. 13, Monday—Conference.
Aug. 14th, Tuesday—Mrs. R. S. Lillie, Boston, Mass.
Aug. 15, Wednesday—Mrs. H. S. Lake.
Aug. 16, Thursday—Rev. Samuel Watson, Memphis, Tenn.
Aug. 17, Friday—Mrs. S. H. Lake.
Aug. 18, Saturday—Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y.
Aug. 19, Sunday—Rev. Samuel Watson and Mrs. R. S. Lillie.
Aug. 20, Monday—W. J. Colville, Boston.
Aug 21, Tuesday—Mrs. R. S. Lillie.
Aug. 22, Wednesday—W. J. Colville.
Aug. 23, Thursday—Mrs. R. S. Lillie.
Aug. 24, Friday—Walter Howell.
Aug. 25, Saturday—W. J. Colville and Mrs. Clara Watson.
Aug. 26, Sunday—W. J. Colville and Mrs. R. S. Lillie.

Any one wishing further information, send postal for circular to A. E. GASTON, Secretary Meadville, Penn.

"IN UNION THERE IS STRENGTH."

Boston Spiritual Temple.

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Mediums in Camp.

The following mediums, most of whom are well known on the Coast, have tents at the Oakland, Cal., Camp ground:

Mrs. K. Kohn, trance test.
Dr. Schlesinger, trance and ballot test.
Mrs. M. Miller, trance, test and developing medium.
Madame DeRoth, trance test.
Mrs. E. R. Herbert, trance test.
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Dr. James V. Mansfield, spirit postmaster.

Notice to St. Louis Subscribers and Spiritualists.

Mr. Milton Lyle, of St. Louis, has been appointed agent for this publication to receive subscriptions and advertisements and make collections. THE WAY PUBLISHING CO

Wanted.

The addresses of Spanish and Hollandish Spiritualists in Cincinnati. Send to C. G. Helleberg, 177 Auburn street, who will present them with Spanish and Hollandish Spiritual literature.

Written for The Better Way.

A Tribute to The Better Way.

HELEN M. WALTON.

BETTER WAY, oh happy thought,
That man has struggled long to gain;
What inspiration kind, in love outwrought,
Gave to your paper such a pleasant name.

Methinks there's need for all of us to seek,
The rainbow path to find the higher way;
Oh, live we ever surely, kindly, meek,
That all our lives may be as break of day.

Work on, brave soul, the hoped for comes at last,
And all we grasp for, sings its pleasant song—
Lead on in thought, yet go thou not too fast:
For progress yields herself but to the strong.

As brave athlete doth drop his weights aside
So cast thy fears unto the passing wind,
And in the truth forevermore abide,
Unto thyself be true, and to all mankind.

Cincinnati Lycum at G. A. R. Hall.

Despite the extremely warm weather of last Sunday, quite a large number of children and not a few adults, assembled at G. A. R. Hall, to attend the Lyceum. An interesting session was held, which closed with recitations by Miss Reble Outcalt, Viola Weber and others, all of which were very well rendered.

The courage of the children in braving the heat of the summer shows the interest take in the Lyceum. A lawn fete will be held on Friday, June 22nd, at the residence of Mrs. Goodhue on Price Hill, to which all of the friends of the children are most cordially invited.

Mrs. Belle Molloy who presides at the organ has formed a choir of her class—Lake Group, who render the Lyceum songs in a beautiful manner and their singing is highly appreciated.

BIRDIE DE WITT, Sec'y

Twenty-Second Annual Picnic of Cleveland Progressive Lyceum.

The Spiritualists of Cleveland, under the auspices of the Children's Progressive Lyceum, will hold their annual Picnic at Lake Breeze, twenty miles west of Cleveland, on Nickel Plate Railroad, on Sunday, June 24th. Starting from Broadway depot 9 a. m. city time. The friends of Lorain and surrounding counties are cordially invited to meet with us. Good speaking and music.

R. CARLETON, Conductor.

Attention Called to Those Intending Visiting Onset Camp Meeting.

The Onset Station, on the Old Colony Railroad, is now open, and excursion tickets are sold to Onset, which is the most direct way of reaching the Onset Bay Camp ground. The Onset street railway is also in operation, connecting with all trains to and from the grove. 6t

Correction.

To the Editor of The Better Way.

I wish to correct a misstatement which was unintentional on my part. It is not Dr. Knowles who is prosecuted at Grand Rapids, Mich., but Dr. Phippin, and any help should be sent to Charles Andrus, of Grand Rapids, or myself, until we get a "Defense" organized.

This case is appealed to the U. S. Supreme Court, to test the constitutionality of the medical law which invades alike the rights of doctor and patient. This battle is being fought in the interest of every "natural healer," and every liberal in the United States. We should make it our cause, as though we were [illegible], and extend sympathy and material aid.

JOHN B. WOLFF,
103 F St. N. E., Washington, D.C.

A Dream.

Some time during the latter part of ths night of June 7, 1888, I dreamed that I was a trance medium. I thought I was on a stage before a large audience. I went into a trance and stepped out of my mortal body, and found myself surrounded by spirits, one of whom seemed to be master of ceremonies or stage director, and a part of the programme was that I was to materialize on the front of the stage in full view of the audience.

My spirit body seemed to be a complete cast of my mortal form, being fully rounded out with a soft, smooth surface, something like a mucus membrane composed of the surface portion of the sensatory nerves with the material or visable substance left out.

The controling spirit then formed the band into a half circle. Behind and at each side of me as a sort of battery, and the process of materialization began. I was first magnetized by the spirit chemist with a peculiar kind of animal magnetism, that directly commenced drawing from the persons who set nearest the stage a peculiar substance which, as it neared me, became visible to mortal eyes like a white cloud; to me it looked like flour dust. This dust settled all over my face, hands and garments, or rather was attracted to them and adhered as iron filings would to a piece of magnetized iron, and I gradually became visible, or was materialized.

My spirit, magnetizer, then said: "I could make your body and garments luminous by magnetizing you a little differently, but dare not do it on account of the near proximity of your mortal body; the ingredient, I would add, would draw phosphorous from these present, but would also draw from your brain and nerve centers in their present passive condition too severely and endanger your mortal life."

After I had moved about the stage in this materialized condition for some minutes, he withdrew the force of attraction and the material coating dropped off or was repelled from me, and I was again invisible to mortal ken.

The above was the substance of my dream so far as it related to materialization. I do not know if it contains truth or not; it was "only a dream," not a vision; but it looks so reasonable, that I send it, and would like to hear what others think of it.

Yours for truth, S. T. SUDDICK.
BONNE TERRE, Mo.

It is a mighty poor article that can't get testimonials.

MRS. A. L. HALL,
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BOSTON, MASS.
Six Questions Answered Through Inspiration. Address as above.
Terms—ONE DOLLAR.

A Wonderful Discovery
—BY A—
Clairvoyant Optician.
Send 5 2-cent stamps, your age, and One Dollar. I will send you by mail one pair of Melted Pebble Spectacles, that will restore perfect vision and strengthen the eyes.
Address B. F. POOLE, Clinton, Iowa.

MRS. ELIZA A. MARTIN
Formerly of Oxford, Mass.
Answers Sealed Letters.
Terms, $1.00, and two 2-cent stamps. Address Station A, Boston, Mass.

For ONE DOLLAR I will answer communications promptly. Mrs. S. R. CHALLONER.
Oshkosh. Wis

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JUNE: J. Frank Baxter, speaker and platform test medium.
JULY: No meeting.
AUGUST: No meeting.
SEPTEMBER: Cora L. V. Richmond, inspirational speaker.
OCTOBER: Mrs. A. M. Glading, speaker and platform test medium.
NOVEMBER: Walter Howell.
DECEMBER: Walter Howell.

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Orders promptly attended to. Telephone 7921.

SORE eyes cured when doctors fail. Cases of long standing promptly cured. Price $1.00. Sent by Mail. Address
E. J. ERTZBERGER, 75 Myrtle Ave.,
Albany, N. Y.

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

THE WAY PUBLISHING CO.

MEDIUMS.

MRS. A. G. KUBALL,
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SUCCESSFUL MEDIUM,

Will speak and give tests respectively, at Grand Army Hall, No. 115 West Sixth Street, to-morrow (Sunday) morning and evening.

This gentleman is the best known and most eminently successful of the

Apostles of Spiritualism

And to listen to the eloquent logic and witness the convincing tests is far "better than the fatness of a feast."

No Admission Fee is charged in the morning. To the evening service tickets are 15 cents each, to be had at the door Morning service begins at 11. Evening at 7:30. Everybody invited.

SPECIAL NOTICE.

THE BETTER WAY can be found on sale by the following news-dealers:

Perry & Morten—162 Vine street, City.
J. F. Jones—272 Vine street, City.
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Dr. J. H. Rhodes—722 Spring Garden street, Philadelphia.
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Edwards & Mercer—10 W First street, Los Angeles, California.

Wisconsin Spiritualists.

The Wisconsin State Association of Spiritualists will hold its next meeting in Milwaukee June, 22, 23 and 24. Mr. John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. DR. J. C. PHILLIPS, Sec.

Something New and Pleasing.
Write a letter to your spirit friends and have it answered by independent writing. Questions upon Health and Business answered in same manner. Price, $1.00. Address, ANNIE LORD CHAMBERLAIN, Box 56, Mattapan Dist., Boston, Mass.

HEALING.
SEND ONE DOLLAR, two-cent stamp, lock of hair, age and sex, to 1686 N. Gilmore Street Baltimore, Md., and get a diagnose by Spirit DR RUSH who has wrought many wonderful cures through the widow of Washington A. Danskin.

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Obstetrics and female diseases
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PROFESSOR J. EDWIN CHURCHILL desires to engage a MAN who can play on the PIANO or ORGAN and SING (one who is a painter), to travel Southwest to Florida, Texas and California in the EXHIBITION LECTURE BUSINESS and MUSICAL CONCERTS.
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Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Martin Luther.

Who was in every sense of the word a grand, brave and true reformer?

Martin Luther.

Where was he born?

At Elseben, in Germany.

How many years ago?

About four hundred.

Why is it that the entire Protestant world honor him and celebrate his birthday?

Because he was the stepping-stone from a dark age to a bright one, from bondage to freedom, from spirits bound to spirits free. He was a link, strong and steadfast, in the chain of history.

What does the present age owe him?

For the pioneer work he did in order that future generations might live in spiritual freedom; and spiritual freedom should be placed above political freedom.

What is difficult for us to imagine?

The power which the popes wielded up to the time of the Reformation; previous to that time they received one-half of all the money paid out in Europe for religious purposes.

What was the Pope at that time?

The autocrat of Christianity, not simply in spiritual matters but in temporal affairs.

What was it to rise against such a power?

Like the rebellion of a Russian peasant against the czar, and yet Martin Luther rose in his manhood and defied the Pope and to-day witness the result.

What did Luther teach when free from the Catholic church?

That God is near to and accessible to every heart, and that no priest, no sacrament was necessary to open the way to him.

What was his protest and what did it produce?

Against the religion of the day, and it produced a new morality and new conditions. There was a revival of knowledge of social life, of free institutions.

How does history turn?

On the career of a great man and the point on which a great movement turns shows a great man.

What remark might Luther have given to the Pope?

Thus far shall thou go, but no farther. Your theory is adverse to humanity, and your pretence to infallibility is an insult to humanity.

Why do we think that Luther was brave?

In that age there were millions who stood in awe of the power of the church; but he dared to speak the truth and to assert the right of private judgment; was ready to proclaim it, ready to suffer for its advocacy.

What was the grandest move he made?

In lifting marriage to a higher spiritual plane and consecrating the family and home relations as they had not been before.

On what foundations did he stand?

Eternal progress, truth and right, and the verdict of the ages has been that his position was unshaken, triumphant and secure.

Truth is eternal, but our ideas of it are not; and so his position was only a stone in the great temple that truth is building for all the ages to come.

What did he see in the then prevailing religion?

The meaningless mummery of the church and the mass of immorality which existed there, and his soul revolted, and he rose in all his fury and thundered his anathemas against the church.

What did he at last do?

Broke the last bond of what was to him spiritual slavery, and leaped into the freedom of the new dispensation, with all the influence of the church against him, and alone in his effort this earnest, barefooted monk began to reform the world.

How should we regard this man?

That he was an instrument in the hands of the spirit world to kindle a flame of spiritual interest and mark another milestone in the march of progression's onward career toward the great master mind of the universe.

In his day what did he see?

The rise of the Papal power when kings and princes bowed before it. But Luther, brave man that he was, when the time for him to act was ripe, builded better than he knew; and the result was emancipation from the great and dreaded power of the church of Rome. Although, at the present day, we are in advance of Luther, let us honor the man, remember the man for assuming the right which every man has, to do and think what he believes to be true and honest.

RESPONSES TO MARTIN LUTHER.

Luther was a peasant's son and all his ancestors had been peasants.

Luther's parents drove him out to beg, his mother scourged him till the blood came, his father punished him so severely and so often that the child fled from his presence and his little voice as he chanted his mendicant hymns must often have been drowned in tears.

He stood before Europe the adversary of the Pope who was the companion of kings and princes, but was never weary of modestly boasting that he was a peasant's son.

Luther, the mightiest intellect of the age, roused himself into sudden action and his giant strength shivered to atoms the fabric of papal superstition and gave freedom of thought and liberty to man.

Luther was inspired when he wrote out in fair characters his ninety-five propositions on the doctrines of indulgences and nailed them in 1517 to the gates of his parochial church at Wittenberg. He proclaimed to mankind that the Pope had no power to forgive sins—that the just must live by faith.

Swift as the electric flash, which had won him from the world, his bold thoughts rushed over Germany and longer and longer grew his pen till at last it reached Rome, struck the Pope's triple crown and made it tremble on head.

He saw as he took his irrevocable step that he exposed himself to the Inquisition and the stake.

He was already marked out by his enemies as the victim whose blood was to seal the supremacy of the Pope.

He wrote incessantly in defense of his opinions, his treatises spread over Germany and very soon the reform tracts, multiplied by the printing press were sold and distributed in great numbers through all the fairs and cities of the land.

As all Germany had now become his friend he paid no heed to the arrogant decree of the Pope that he must be brought to Rome to answer for his heresies.

The insignificant monk, Luther, would have proved an easy victim to Rome if this decree had been carried out, for he must have pined away in some Roman dungeon, have perished under torture, or have sunk like offending cardinals beneath the slow effect of secret poison.

He snatched the jewels of faith from the dim caverns of superstition and groped his way painfully toward the light.

His joys were pure, his impulses noble, his conscience stainless.

In defending the Reformation he assailed the authority of the Pope and the supremacy of the council.

He unfolded with eloquent candor the long train of progressive thought, through which his own mind had just passed.

He resolved to abandon the church of Rome forever and proclaimed his decision by the act of casting into the blazing fire, Dec. 10, 1520, without the walls of Wittenburg the Pope's Bull and a copy of the papal decrees, and from their smouldering ashes sprang up the church of the Reformation.

The Pope enraged beyond endurance now issued the Bull of excommunication the most terrible of the anathemas of the church.

There had been a time when such a sentence would have appalled the greatest monarch of Christendom, when the excommunicated had been looked upon by all men with horror and dread when he was cut off from the society of his fellows, and was held as an outlaw deserving instant death.

For this act, Luther was declared by the Pope, accursed of God and man, but his friends gathered around him more firmly than ever, men of intellect in every land accorded him greatness and Germany rejoiced in the fame of its hero.

He had an irresistable impulse to go to Worms and plead his cause before the Emperor, the princes of Europe and all the coming ages.

Now; he was the renowned champion of a new Germany and the harbinger of a brighter era.

His enemies pressed upon him, they commanded him to retract his heresies in the name of the Pope and the church and threatened him with the punishment of the heretic.

The Reformer turning to his enemies said, "Unless I am convinced by the plain words of the Scriptures I can retract nothing. God is my help. Here I take my stand."

His was the voice of awakening reason, the bugle-notes of Reform, and his bold words have, since his time, ever been on the lips of good and great men

Latimer and Cranmer repeated them in the midst of the flame, the countless victims of the inquisition, the martyred foes of tyranny, the men who died for human liberty at Gettysburg, men who died at Bunker Hill, a Warren or Lincoln have said in their hearts as they resolved on the path of duty, "God be my help, here I take my stand."

In the history of this man, this great Reformer, it is remarkable that he escaped death which might have come to him, being in the midst of a land of anarchy and crime, surrounded by powerful enemies, cut off from the church, accursed by the Pope; but he pursued his mission unmolested, succeeded in his designs, baffled his foes. Saw the athColic church, which was magnificent and all-powerful in his day, wane before his repeated attacks, saw the rising vigor of the church of the Reformation, and finally his progressive and manly spirit ascended from earth surrounded by his loving family in the very town he was born.

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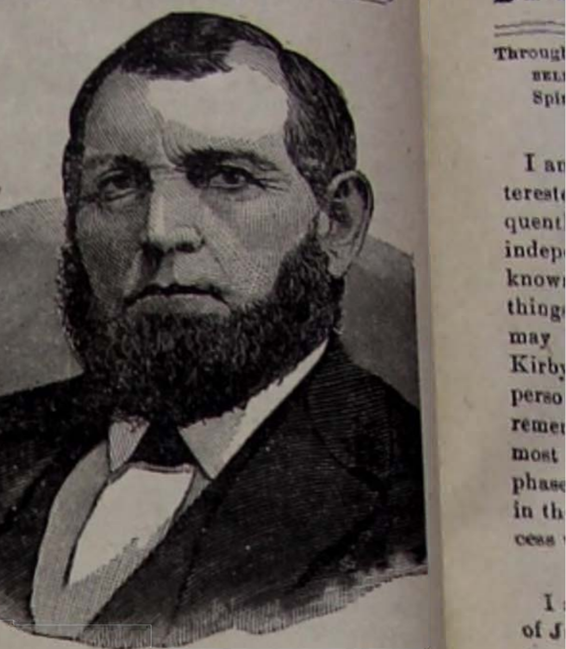

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1.

I am W. Harry Powell; very much interested when upon this earth and consequently still, in the phase of mediumship, independent slate writing. I was a well-known medium for that and many other things. Among those to whom I come may be reckoned, Helen M. Woods, Dr. Kirby, and Mrs. Dundore. This last was a personal friend of mine, and will surely remember me. Outside of these, I come most affectionately to all interested in the phase, independent slate writing. Work on in the cause, you who are interested; success will be yours.

2.

I am Charles Parker; I come by request of Jane Ripley to reach Agnes, my wife. I am happy, very happy; oh, would that she were so. All ye who know her, and who can, I entreat you, reconcile her to God's will in the matter of our separation. She was ever good to me, and I would preserve her from the too extravagant grief. God doeth all things well, Agnes, remember that.

3.

I am Leora Byron; my father is with me here; my mother Emma still lives. I passed away when a very little baby about seven years ago. I have grown and am well. I want to send love to Miss Mary Petite, and to Buckie and Bessie. I am so glad to be with papa. Poor mama Emma has not much mind; that's what they say. Tell Harry Harriman Miss Lila sends much love; and please tell mama Emma if she comes over here she'll get her mind back. Papa sends love, and wants mama Emma. From a good little girl.

4.

I am Margaret J. McBride. I came from Scotland twenty years ago and settled in New York. I passed over into spirit life about five or six years since; I have a husband and three children. I come back to set my husband's mind at rest. I do so want him to sell out and go to Scotland. Hoping that this may reach my husband, I am very truly, MARGARET J. MCBRIDE.

5.

I am Andrew Kellow; my father is William Wallace Kellow. I have not long been in this life; I led my father too much sorrow, and I am in turn very sorry. I have neither been a dutiful son nor an affectionate husband. I come back to ask forgiveness of all, in order that I may get better. I do hope, that now death has parted myself and wife, she may find some one more worthy, for I could not ask her love when I have not done my duty.

6.

I am Pearl Beauchamp, and I come because oh, I do want my mama to know I can come. She did love her little Pearl, and I come because I, her little Pearl love mama so. Brother is with me and he sends love, and does want Mama to read this. The children are real well, and doing oh, so nicely. Tell sister this. Oh my dear, dear parents, believe that I live and can come to you.

7.

I am Annie Chapman; I come to reach friends in the West. I went over many years ago, and was noted, while here, for my voice. Not as a public professional, merely as a sweet singer. I have those in a distant town who will be glad to hear of me. To them would I most earnestly recommend that he, the head of the family, look forth for an opportunity to move. Nearer the woodlands would be a more profitable location.

8.

I am Nancy; I come to my husband. Now, John, cheer up; everything will be done. Look up, Nancy loves you yet, John; a whole company of spirits are moving forward in your work, and as for him at the head!—well, you don't know him and can't see him as I do. Now, John, I tell you, keep a good heart; we can care for you.

9.

I am Amarona; I come with greeting and blessing to Harriet Beach, and although seeing her at many seances, still would I take this affectionate opportunity of reaching her. Dear one, I am, I will be ever near you.

10.

John Rosemond, I come to you, knowing well of your history. All the powers that be are concentrating round our beloved Warsaw. Thaddeus is with me, and glad to enter into the work. Great and horrible was the torture through which I passed before my death; but now having risen to higher life, I bend my energies toward the liberation of our mutual country. Affectionately and sincerely,

CASIMAR FOURTH.

k-t-z-o-h-m-k. (sentence.)

Questions and Answers.

QUESTION—Please explain the meaning of spheres in the spirit world.

ANSWER—The spirit world, you must know, is as broad as the universe. It is the reality doubly refined of what the earth is a shadow. All men pass over into the spirit world just as they are; and therefore, "in our Father's house are many mansions." In the heavenly or spiritual life, is there one eternal progression. The term sphere therefore, signifies the condition as an whole, into which the spirits, according to their mentality, their spirituality, and unto the manner in which they have perfected their capacities, are fitted to dwell. The fullness of the state into which man may pass is termed sphere, because the world sphere signifies roundness. Summing up all, the word sphere signifies the perfect condition of dwelling, assimulating to, and enjoying, adapted to the capacity of the individual as he progressed. Hence there are as many spheres as possibilities of higher attainment.

Q—Do spirits grow in stature, etc?

A—Those who pass to spirit life as children, attain to the highest and fullest development of what they might have been here. In other words, they are proportioned like unto men and women. Were I to fully materialize, my weight would be that of a large man, and my height above the average man of this day, proving, of course, that the spiritual substance must be mine, in order to attach the material.

Q—Can they (spirits) be weighed?

A—Through the mediumship of Carrie M. Sawyer, there have been several spirits weighed, who have exhibited beautiful proportions; some light and airy; others well rounded. Through the mediumship of Pierre L. O. A. Keeler, the hands of spirits have appeared strong and muscular, and delicate and small, showing the forms possessing the hands to be capable of all manner of weight, from the arm of a blacksmith to a hand of a little child. I, Henry the Eighth, have been in his cabinet and materialized my hand many times; therefore, in both cases, this is mine own testimony.

Q—Do all spirits hold intercourse as mortals do on earth?

A—Most certainly we do. That is to say, we converse, we derive mutual benefit from each other's experience; we are lovers of social enjoyments, such as music and color symphonies. We may, and can, and do, enjoy, music, philosophy, painting, and all manner of knowledge. We have friendships and eternal unions of thought, feeling and sentiment. The friendships of the good and the sentiments as well, are free from dissimulation, and like unto little children. The friendship of earth, which is born of truth and unselfishness, will live forever in spirit life. Humanity's Friend,

HENRY TUDOR VIII.

N. B.—I have an article which I will shortly send, entitled, "The media with whom I have come in contact, and what I know of them." I love the media—God bless them, and desire to present them as glorious instruments to humanity.

Humanity's Friend,
HENRY TUDOR VIII.

TUDOR CASTLE, 226, A St. S. E.
WASHINGTON, D. C., June 16, 1888.

To the Editor of The Better Way.

Write I thus, expressing my desire. The communication which I now send, if I may ask so much, I desire speedily published, that it may soon be read; this simply because I am very grateful.

To Spirit William Denton send I greeting, and an heart full of thankfulness for his generous defense of me. William Denton, the reward which springs from a good act of disinterested kindness, will be yours, doubly distilled, perhaps, when I tell you that in all these five years of my work in the light, you are the first man in the higher life who has extended to me one word of encouragement, or offered unto me publicly, the right hand of fellowship. L. Barney and H. A. Beach, two noble beings in the mortal form have done so; but William Denton, through his medium, H. H. Warner, is the first arisen man large hearted enough to aid in uplifting Henry Tudor from the vile misrepresentations of history, and the dreadful prejudices of centuries. Once more I thank you. If the gratitude of a remorseful and sin burdened heart can reach you and convey unto you the peace which must follow your charitable act, such will be yours.

Humanity's Friend,
HENRY TUDOR VIII.

A Valuable Prescription.

The late Dio Lewis was very fond of telling the following story:

A young lady came into his office one day looking rather grave and troubled.

"Doctor," said she, "do you not think I am looking very old for twenty, and so thin, too—nothing but skin and bones?"

The doctor admitted that she was right, that she did look rather old for twenty.

"But, doctor, what can I do?" she asked. "Can you not give me some prescription?"

"Would you be willing to take something very bitter?" asked the doctor.

"Yes."

She would take anything if it would only improve her looks. The doctor told her it was very bad indeed and must be taken every night.

"I don't care how bad it is, what is it?"

"The technical name of it is Bedibus-nine-o'clockibus!"

"Bedibus-nine-o'clockibus! Oh, doctor, what an awful name!"

Mothers to Blame.

The dead body of a girl of fourteen was found in the bay last week, and sixty representatives of as many families visited the Morgue before it was identified as that of a victim of accidental drowning. The event shows that sixty city families had missed girls of from fourteen to sixteen years and were still ignorant of their whereabouts. This is a terrible as well as pathetic showing, and whose fault is it? Surely, if a mother makes home the pleasantest spot on earth for a child it will not go astray. But our streets in the early evening show only too plainly that mothers are careless, and let girls of even tender years seek what company they will. And so lives are ruined and hearts are broken.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Tornedom and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F. C. S.

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception." . . . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (*a*) of forces unknown to science; (*b*) the power of instantly reading my thoughts; (*c*) the presence of some intelligence or intelligences controlling those powers. . . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer" (*i. e.* Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing any-one, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1861, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.

Baron Car du Peel (Munich) *in Nord und Sud.*—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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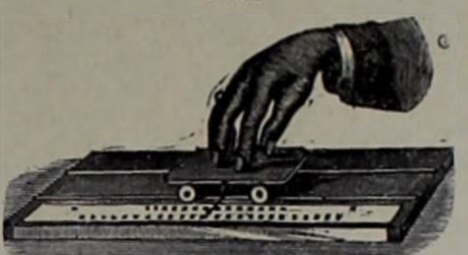

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[Continued from first page.]

A poor, emaciated form—a complete wreck—appeared next, and said. "I am seen as I was—a wreck indeed. My manhood was not all lost, and perchance many will not know me by and by when they shall meet me face to face in the Spirit Land. I may be so altered then, they'll see a man. It is for discipline I had to come to night. Thank God! I'm retrieved! They may not know me because I was not myself to them on earth at all. I sunk myself to individuals, and they only knew me as a wretch. Oh, how bitter my experience! Oh, the law, the law! Compensation! Retribution! Justice! Yes, I'll give my name, as called. Duke Corbin, Covington, Ky." He was recognized fully President Hare knew him well.

The next was a mental vision of a man without a coat bending over a bench, back to Mr. Baxter, in a sort of stare; several old watches before him; sorting over broken pieces of gold, chains, etc.; age about forty-five, and in spirit life a number of years. He saw him on the street and sensed a very hot day. The man fell, and it may have been because overcome by the heat. He gave the name of Thomas Hasting Lucas. We heard of no one recognizing him.

The next spirit said his near relatives were not Spiritualists—that his wife probably would repudiate the idea of his coming. He wished, however, she could realize his presence. He went out suddenly. Said his name was Chauncy M. Murch. Mr. Baxter clairvoyantly or mediumistically visited, apparently, salesrooms where were pianos; also traced correctly the way to his wife's house, up the "massive steps" into the rooms, describing furniture, hearing music as of a piano, and claimed Mr. Murch was hopeful his wife, in time, would give him opportunity, He had, he said, several times tried to move mediums to send his messages. It was not known that any immediate relatives were in the hall, but Mr. Murch was recognized, as also the home, etc., by very many.

A very telling test was given in connec- with a full description of our Dr. J. H. Currier, of Chattanooga, Tenn., and the place, with delineation, of his passing out at Van Wert, Ohio, and giving a message for some one who had recently taken "his old hotel at Lookout Mt." The man, the scenes, and the import of the message were readily recognized by friends in the hall. "I knew him," said a lady. "Yes," said the spirit, "but not in Chattanooga, Lookout, or Van Wert, but years ago here in Cincinnati with your husband." "Exactly," was the response.

A characteristic brief speech, with certain mannerisms betrayed the next and last spirit before the name was given. The spirit was Rev. Maxwell P. Gaddis, who opened and closed the Sunday seance a week before, and now in eloquent manner closed this one, with the following Apostrophe to Love and Benediction:—

Almighty and infinite influence of love,
Stealing so gently on us from above;
Felt in the spirit and felt in the form,
Felt throughout nature by every God-son;
Told in the pathos 'twixt mother and child,
But love so soul-stirring, so peaceful, so mild;
Aye, love universal, omnipotent great,
Which casts out all of fear, of envy, of hate,
Whence art thou? From whence dost thou flow?
From God, the life-giver—and he doth bestow
It alike upon all, both the foe and the friend,
And our duty's not done till we extend
That love still farther which to us is given
In guiding all souls to a knowledge of Heaven.

And now, oh, our Father! wilt give unto these
Thy children in search of the the truth, the keys
To unlock this mystery, if such to them,
And to Thee be the glory, forever! Amen!

Dr. A. B. Dobson vs Old School Practice.

OMERAL, Holt Co., Neb.—Dr. A. B. Dobson, Dear Sir:—You have no doubt recognized my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sr., is a minister. Mrs. Binkerd asked me before I wrote to you for her, if I knew of a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your Spirit Band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your Band could cure her; but when the first prescription came she was suffering so that it was thought she was dying, and no use to take the medicine; but her husband urged her to take it, and she did, with the happiest result. Mrs. Binkerd has had a house full nearly all the time since she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the directions of your Spirit Band. Truly and kindly yours,

A. C. BARNES.

HICKORY STATION, Montgomery Co., Ark.—Dear Brother:—I feel it a duty I owe you to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the electric practice of physic in this country for more than 20 years, and must say again that I know but little about the practice compared to yours. I will ask a question: Can I be made a recipient of spirit influence so as to enable me to see into these things? Spiritually yours for more truth,

BENJ. JOHNSON, JR., M. D.

Written for The Better Way.

San Diego.

Thinking that your readers would be interested in hearing from this part of the 'Lord's moral vineyard" and its spiritual progress, I take liberty to pen you a few items with regard thereto.

San Diego (pronounced San De-a-go) lies in the southwest corner of San Diego Co., also of the State of California, and of the United States, being only about twelve miles from the Mexican line, and in plain sight of it. The earliest settlement on the Pacific coast, at least in California, was the old San Diego Mission, a few miles northeast of here. The country, though long since occupied by the Spanish and Mexicans, has mostly been neglected. In fact until very recently the lands with rare exception were considered little better than a desert waste. Only the lowest valleys were supposed to be capable of cultivation; but within the last two or three years it has been discovered that the mesa, pronounced 'masa," or table-lands, are much more valuable than are the valley lands. One fair crop a year can usually be raised without irrigation but for successful cultivation irrigation is necessary, which in time will be general. But before that time arrives immense sums of money will have to be expended for the storage and conducting of the water to the various localities where needed. Already one system has been completed which is capable of supplying National City and irrigating many thousands of acres. An immense system is nearly completed which is claimed to have the capacity to supply a city of a hundred thousand inhabitants, and in addition irrigate several hundred thousand acres. The water for this system is stored well up in the mountains some sixty miles distant.

The Bay of San Diego is, though not large, one of the most accessible, safe and beautiful in the world, and the climate the most delightful, by far surpassing that of Italy. Just now and for a few months past there is a lull in the tremendous rush of emigrants and din of building that has been going on for the last two years and a half, and yet many fine buildings are being erected—buildings that would be an honor to almost any city.

Time alone—and no great time at that —is needed to make San Diego one of the most, if not the most, delightful city on the globe. The natural advantages are here and time, capital and labor, which will be forthcoming, will do the rest.

As for the spiritual outlook, I can truly say that it is most cheering. At present we have four splendid materializing mediums and one independent state-writing medium. The materializing mediums are Mrs. Elsie Reynolds, Percy Clifton, Mrs. Patterson, and last, though not least in her mediumship, little Cora Hall, only nine years old last February. As many as four or five full forms appearing at the same time and with much strength. Two "sailor boys" materialize, and with grand and very powerful voices sing in two parts and in splendid time and tune, "The Larboard Watch." Osceola, the celebrated Siminole chief, whose wife and children were wrested from him and forced into slavery, and for which outrage he went on the "war path" and fought so long and bravely that it cost the government some fifty million dollars, to say nothing of lives, before it was through with, comes with all the fire and vigor of his best days on earth, and brandishes his large glittering tomahawk in a way that suggests that he would be a dangerous subject for the detestable "spirit-grabber" to try his brutal hands upon. How delightful it would be to see some of that ilk "tackle" him! I would be willing to hold the man's hat while he tried it anyway. But I cannot generalize, as that would make my letter too long, and will only add that this child's materializing powers are simply marvelous, and equal, if they do not surpass, any other medium's that it has been my happy fortune to sit with, with a single exception, and that exception, in my judgment, founded on my own experience and reading, and the opinions and experience of others with whom I have conversed, stands head and shoulders above all who live, or are known to have lived on this planet. And that exception is the persecuted, slandered, lied about and often exposed (?) Elsie Reynolds!! Perhaps, Mr. Editor, this declaration may have a doubtful sound to your ear, but it would not, did you know this grand medium and noble woman, as many including the writer hereof do. Many here have attended scores of her seances, and some fifty to a hundred or even more, the writer himself as many as seventy or eighty, and it would be impossible for any of these to believe that so grand a medium ever attempted fraud! Why, millions could be her's if she is the expert trickster and unscrupulous woman that her enemies would have us believe! No hall in any city would be too large to hold the audiences she could attract if she could produce of her own powers, and under the strictly test conditions always attending her seances, the marvelous phenomena so often witnessed by those who patronize her seances. Untold wealth and honor awaits her if she is what so many who dishonor the sacred name of Spiritualism call her, and will produce and continue to produce the same marvelous phenomen so often witnessed at her seances, and call it by any other name than that of spiritualistic mediumship! Persons calling themselves Spiritualists, as did a certain person at Clyde, Ohio, some years since, have taken and blazoned to the world solemn oaths that little "Effa" was "Mrs. Reynolds on her knees playing baby-spirit!" Now, to show how much truth there is in such charges of the kind made against this medium, I will state one thing that I have several times witnessed and will testify to under oath if need be, to wit: that on several occasions she (Effa) has floated all about the seance room and over the heads of the audience, plainly seen, and all the time talking to those present, as well as at times coming down and standing on the head of some one present. On one occasion she called one of the sitters to the center of the room and alighting on his head, remained there, standing and conversed with audience for several minutes; and only last night she came down on the writers head, and then floated across the room to a Mrs. Slevin, coming down and remaining with her for five minutes or more. At nearly every seance, she calls part, and sometimes all in the audience up to the curtain and kisses them. Very frequenly of late; she appears with two or three other children with whom she sings one of her favorite songs. I mention these things for the purpose of letting the honest portion of the Spiritual world, see how much credit is due to the persistent cry of fraud that is raised and kept up against this, the most abused, and in the opinion of those who know her best—the grandest of all mediums.

Why, hundreds are as well acquainted with Effa, Gruff, Lillie Robers, Mr. Bird and other spirits appearing at these seances, as they are with their nearest neighbors. And yet, occasionally, some one, lacking the brain to appreciate the grand phenomena, will attend one, two, or three seances, and go away shouting "fraud!"

I hope the reader will excuse me for the space I have taken in writing of this shamefully misrepresented and persecuted medium. My purpose is to, so far as possible, impress on the minds of the true and candid Spiritualist, the utter unreliability of the foolish and wicked cry of fraud, raised and persistently kept up by a numerous class calling themselves Spiritualists. If all who have become thoroughly acquainted with her mediumship; know it to be true and surpassingly grand, as they do, and will so testify, then,—in the face of her so-called repeated exposures—what must the candid Spiritualist think of all the clamor about fraud in connection with her class of mediums?

Let them become as conversant with this phenomena as the writer is;—and many good, true, honest Spiritualists are—and they will see the utter absurdity and wickenness of the whole war waged against this class of mediums; and until each for him or herself, has patiently learned something of the laws governing materialization, they have no right to cry fraud, as so many do. Oh! if mediums could only get justice in the courts, these slandering, anti-materialization, so called Spiritualists would be made to pay for their sport! Yes, "sport," for they seem to revel in the delights of mud-slinging, and defaming mediums of this class, as if it was the most pleasing thing imaginable!

The wrongs done to this class of mediums, and especially to Mrs. Reynolds, who has suffered most of all, are so great that my pen seems imbued with indignation, thereat, and instinctively to fly to their rescue.

Unfortunately for us in San Diego, Mrs. Reynolds and one other materializing medium leave us for several months early next week, and probably the other two will in about two months, but the most is being made of their angel-gifts while here. Almost nightly and daily as well, are seances being held and crowded with eager investigators as well as knowers, and scores are finding the "pearl of great price," and go on their ways rejoicing. Mrs. Curea, the independent slate-writer, is doing a grand work in diffusing a knowledge of immortality; but like the others mentioned above cannot nearly accommodate all that apply. We also have a flourishing society where regular services are held Sunday afternoons and evenings, also on Wednesday evenings. Likewise we have just organized a Children's Progressive Lyceum, which promises good results. So that between materialization, independent slate-writing and our public meetings, at which many grand tests are given by one or more of the five mediums mentioned above, scores and hundreds have and are being, added to the list of "the saved."

No one knows any way near how many Spiritualists there are in San Diego, but it would not be extravagant to say that if all who know that spirits can and do communicate with mortals through media were counted, they would number thousands. Many of our most wealthy and influential citizens are Spiritualists, but are too much of the Nicodemus order to give much aid to the cause.

For a time our cause here was "run" by two or three "rule or ruin" persons, who made merchandise of it, and tried to crush by defamation all who would not bow to them as rulers. They denounced materialization and its mediums as all frauds, but now they stand alone, or with few so poor as to do them reverence. In fact you could count them and their adherents on the fingers of your two hands, and they literally shrieked themselves out of friends and influence by denouncing Mrs. McCulloch and Mrs. Reynolds as frauds to all who called on them, or with whom they found the opportunity. And may such be the fate of all who try to injure the instruments chosen by the angel-world to enlighten, uplift and bless mankind, is the sincere prayer of

Yours for truth and progress,
O. B. LISHER.

Mrs. Kuball.

To the Editor of The Better Way.

Nine of us had a trumpet seance with Mrs. Kuball, of Baymiller street, on the evening of June 14th, with glorious results. A large number of spirits came, and talked and sang through the trumpet, using both the English and the German language fluently.

There were also independent voices and lights while the trumpet-speaking was going on. This lady has just developed; she remains conscious and apparently in her normal condition during the manifestations. All investigators, and others seeking tests and manifestations, could not help being highly entertained and instructed in having sittings with her. We have had inquiries from Germans for a medium where the language is spoken, and now feel safe to recommend them to this one, at 398 Baymiller street, Cincinnati.

S. S. BALDWIN.

A Life in the Sunny Skies.

(Tune: "A Life on the Ocean Wave.)

A life in the sunny skies,
A home in the land of peace,
Where true affection never dies,
And love's pleasures never cease.

A life in the balmy air,
A home in the azure sky,
All to live forever there,
And never, never die.

A life in the spirit land,
A home on the other shore,
Where the loving angels stand
And friends meet to part no more.

A life in the upper spheres,
A home in the higher planes,
Where love wipes away all tears.
And true happiness remains.

A life full of joy and peace,
A home in heaven above,
Where full pleasures never cease,
And all is exhaustless love.

—J. B. CAMPBELL.

Written for the Better Way.

Roscoe Conkling.

"Proudly he entered the darkness or the dawn—that we call death."—Robert G. Ingersoll.

EMMA TRAIN.

Into the darkness or into the dawn,
Into the silence or love-tinted sky,
Into the midnight or into the morn,
Into the sunlight or shadow for aye;
Into the rest or the labor divine
That shall forever the laborer bless;
Out where the stars of eternity shine
Or 'mid the ruins of forgetfulness,

Into the darkness or into the light,
Brave noble spirit, so worthy and true.
Ready to stand for the cause of the right,
Ready for justic to dare and to do,
Raising his voice for the lowly and weak,
Crushing the evils around him that lay,
Daring for truth ever boldly to speak,
Walking with firmness his own pure highway.

Into the darkness or into the light,
Proud of his country, extensive and free,
Keeping her honor untarnished and bright
By his devotion and true chivalry.
Noblest of noblemen, purest of pure,
Glory about him her mantle has cast;
Ever he walked in uprightness secure.
Can he have won but the darkness at last?

Can he have gone to the rust of the tomb?
Gone to the silence—with falsehood and sin?
Never to waken to beauty and bloom?
Gone like a flower that never has been?
O breathe it not; 'tis the thought of despair
Gleaned from the past where its mournful winds sigh,
Truth tells a story more holy and fair—
Only the errorcan vanish and die,

Into the dawn of a limitless day
Broader and fairer than earth can have known,
Onward and upward where progress holds sway
Gleaning rich harvests from fields he has sown.
True to his country and true to his race,
Earnest and honest with unswerving will,
Seeking for weak ones a loftier place—
So he will labor to lift them up still.

Into the dawn that shall never grow dim,
Bearing the palm of each holy earth vow.
Weep not and sigh not, O country, for him
He is the angel of loyalty now,
Guarding thy interests as never before,
Seeing where life's ways were misunderstood,
Entering again through the radiant door,
Pointing the way to the pure and the good.

Into the dawn of the heavenly spheres,
Into a life that's more broad and more grand—
O, who can trace in the future's glad years
The work of his faithful, unfaltering hand,
Freed from the grosser condition of earth,
Living more truly, and not even gone;
His is the glorious, heavenly birth
Out of the darkness into the dawn.

Report of "King Henry VIII.'s" Lecture.

To the Editor of The Better Way.

Again were we of the favored circle, who were invited to be present at "Tudor Castle," on Wednesday evening, May 16th. The guests were slow and tardy in coming. He preluded his lecture by an appeal for punctuality. Every moment after eight o'clock until the commencement he asserted caused pain to the medium; so his remarks would be considered in the light of a rebuke, and he insisted upon promptness in the future. Then he said: "I am glad to welcome those who are present; glad to lecture to you; to talk to you, and hope it may be beneficial to you. I read someone's thought: Yes, you will be perfect some day. The world was made little by little! My subject for this evening is, 'Development.' According to the usual understanding of it, one would suppose development meant "preparing a medium to make a table move!" One of the first things (beginning with the outer covering) must be first, an healthful, pure physique. One part must not be developed at the expense of the other. Narrow minds and dwarfed bodies cannot aid in pure spiritual development. When a child comes into this life the great trouble is this, the child is permitted to grow up, the animal, its mortal nature is at the beginning.

One thing the child is taught; about "sweethearts," and "suitors!" Yea, even the little one of three years, will talk about its "sweetheart!" Think of it! In order to be healthful, and fitted, (spiritually), every function must have its own proper use There are various causes for ill health and dwarfed physique. Tobacco, whisky, sugar candy and improper dress, are potent. You give your children money, (when asked), to get cheap confections, at a cheap shop. It is—to you—so much easier to purchase "quiet" with a penny, and let your child eat poisonous sweets, to hush his importunity. Then the places of study: sitting with the elbow on the desk, four or five hours at school, in a bad atmosphere, cramped positions, bad light, bad air, filled with black molecules of impurity.

Feeding the mind at the expense of the body; and fitted in the schoolroom, to abuse the life God has given. Teachers, too, poor things! share the same weary fate, physically. Also in the house: windows down—absorbing the bad magnetism; and so, I could go on telling of the evils a thoughtless humanity heap upon themselves; until, if some one lives to be over seventy, it is a marvel, and they go about—feeble, shrivelled and tottering. Then all must have a purified, spiritual temple; still, paying little heed to the gift of flesh, blood, bone and tissue; which is yet of the greatest and vital importance.

About "tobacco" and "whisky," (I speak now to the men). You say, "I can't do without it!" Can't you? Why not? By my faith you can! "Smoking" is unmanly, impure, degrading. It is impossible for a pure spirit to approach you through the dense fumes of the vile smoke! I am rejoiced that no such thing flourished in my time. Oh, men! arise in the strength of your manhood, and break the fetters of these vile appetites! Make yourself pure! Let nothing enslave you! Be free! and fit for the indwelling of God!

So much for the development and proper clothing of "the temple." The next step is "the proper development of 'mentality.'" You are taught, too much, to accept what others believe. There is one monotonous, tiresome routine of "teaching:"set forms, set studies and ways! No choice, no thought, on the part of the pupil; simply take what another has pronounced so. It is how much they can study in a year; and not how much the mind can retain.

Until their "mentality" is capable of retaining only what they are told to retain. Next, the parents choose a "profession" for the child, with no regard for his own "fitness," or "taste" for it. By-and-bye, he may become a "lawyer!" and is taught to become skilfull in seeing how much he can cheat, and for how much money! How little he can do, and make much! Such "spirits" come over to us, and must, per force, take the lowest round; and must undo the past, and it sometimes takes, what would seem to you, an eternity.

Learn to know "the truth," and how to impart it. Teach your girl to learn to influence the men she sees! Teach her—that she must shine purely, and brightly, as to an eternal day! Teach her that! Do not teach her that she cannot be a "Philosopher," a "Mathematician," a "scholar" of any kind! The time is past for that! Teach her that her powers of mentality are equal in all ways, with all others!

And ye women, teach men to be men! Never countenance a man that is not pure! Never admit a man (no matter how many dollars and cents he may have accumulated), whose "temple" is defiled by lustful appetites, into your communion, your society! Oh, woman! woman! Great is your work! Great is your influence; and especially in this country. Assert your power! Keep the sanctuary of "home" undefiled by the presence of aught that is unclean. Be firm! be pure! be true! and in the name of God, uplift your fellow man to your high and spotless standard! To all, I say, reprove narrowness and bigotry wherever you find it. Teach any man, even if older, what is right. Learn to say no. Learn to crush out lying thieving, falsity. That is the way to develop true mentality. Use your reason. Cultivate every capacity; not at the expense of another, but all of thine that God hath given thee. Every man cannot be an Herschel; every woman cannot be an Adelaide Proctor. How can you? But every man can be true to himself, and do his best, however humble; and every woman can be queen of her own circle, and do her noblest. In other words, to an healthful physique add pure, powerful mentality. It seems hard, but it is possible. It will take ceaseless effort, but it can be done. Is it easier, you think to pay another for the trouble? But, oh my friend, my friend, you little know how serious a thing it is to neglect the body and the mind.

There is another softer development by which alone you can reach heaven. I speak of "The Development of the God Germ," the life-principle, reflected in some way in every life. A religious life must be the heritage of every man who desires happiness hereafter. I mean by that, a perfectly upright dealing: first, with your own soul, then with that of others. You must learn to be just, to be righteous. If you do not follow out this course here, you must hereafter. Through an eternal rendering up of the works done in this body whether good or evil. And the happiness of eternal life consists of the grateful uplifting for the good you have done another. Love cannot purchase your own happiness; only bless it. You alone can do it. So then physically, mentally, spiritually, must you be developed, fitted for the highest enjoyment and good. An healthful physique must hold you. A pure mentality must hold you to a glorious spirituality. Another, "The development of Media." Some of you purchase magnetised paper, some talismans, and think to realize great results therefrom; either of which may be hindrances for several reasons. Bad magnetism, passing through many hands, and bad material. Now, some of you have a greater amount of spiritual force than others. If a man is highly developed, to hear is to do; and others must be educated to it. The only way is to sit quietly, uplift your thoughts and leave the rest to those who know better. I would, as in earth life, say what I know is right, and fear no one, not even a pope.

Well, you go to circles and meet with all sorts of mortals and spirits. The stronger sap the strength of the weaker. So, unless perfectly healthy, you should not go in circles and hold hands or form conditions around which black molecules could pass and could rob you of your strength and hope. So you see, my children, development cannot possibly be successful in that way, but if you have a friend in harmony with you, sit together and enter into quiet conversation and patiently and trustfully await results. To sum up all be passive and let your dear ones come in their own way and time. You will surely be repaid.

Again, some have a surplus of magnetism or imagery.

What is that?

The forcing upon the table, or the brain, images which surround it. You are all sensitives, surrounded by images without number. This world is one great phonograph, that is going to revolve backward one day and impress the deeds, words and thoughts of every life, indelibly in immortal imagery upon your mind. If you could see as I do, even the clothing you are surrounded with would bear its own message to you in unfailing imagery. Much of the joy and beauty and gladness is shut out because man is afraid of being imaginative. I will cite a remarkable thing. A lady said to me, "Such an one is a guide to a man."

"How do you know?"

"Some one told me so."

"Why no, they did not; it was a secret."

"Then I must have dreamt it."

Again it is a very pleasurable thing to get outside of your body and hear a man's private counsel.

Another young lady, when out of her body, finds out my secrets, and so what am I to do, I should like to know. I cite these things to let you into the light. If you are at the table and you get a letter, top down, accept it gladly. If you hear a rap do not think it is a rat —I have been taken for a rat several times.

I say these things pleasantly, in hopes they may be profitable to you. First, be healthy; second, be strong in your reason; third, be godlike. Then sit alone, be thankful for a rap, a letter, showing the presence of your dear ones.

Some time I will tell many of you what your capacities are as media, etc. Letters come asking "What sort of medium am I?" Oh, the evil that comes to me through a letter! I received eight or ten pages of foolscap about an evil life lived to allay the trouble at the base of the brain. Writing to a spirit what they would have been ashamed to speak to a mortal!

My friends, these things are so. Therefore, in the name of God, be good, be pure, be true. Crush out the unmanly, and assert an high and holy selfhood. Be ready to respond to my next call for a descriptive evening, when I will speak personally to those present.

Then, by permission, a lady asked, if he did not go to Chicago, Ill., upon some special occasion of interest to her?" He responded; "Yes, and I often go there. You must remember, space is no barrier to spirit; I can go to Europe and back, in three minutes of your time."

To the question by another guest, "Do you recognize a loved one here?" He replied; "Yes, two of them." To the question; "What is your opinion about 'the Emperor Frederick' being in this life long?" His answer was; "He will not be there long. Many reasons for strange reports. Danger of an 'insurrection.'" Will soon join his father." "Will his son be dethroned?" King Henry replied; "His son is afflicted. No use of one of his hands, and something has been made by which he can feed himself, and his mind is diseased.

Upon being asked; "Who will succeed him?" he answered; "The cousin, Frederic William, of Saxony." A greater roue could not be found, than whom the 'Prime Minister' desires." Again was asked; "Could a woman take his place?" King Henry said: "You are thinking of 'the Princess Christine,' aren't you?" "Yes; and couldn't you give some directions by letters, so as that could be brought about?" He replied: "She is a noble, beautiful, accomplished, and true woman. It may be; that the future of that old Empire will be broken, and then will the dross be shaken out.

"Now, wishing you all every blessing, I bid you affectionately, good-night." And thus we parted, after an evening's entertainment and benefit; though as ever regretful to leave the inspiration of his presence, and his helpful words, and wise counsel. The memory of the evening's pleasure, is as a sweet incense of joy and delight, borne from "the other shore" by humanity's friend, "Henry Tudor VIII." LUCIE AMELIA ALLYN.

WASHINGTON, D. C., June 13, 1888.

The best girls don't get married the soonest.

The bald-headed man always wants a good show.

The fool has many advantages over the wise man.

It is easy to learn the things that are of no use to us.